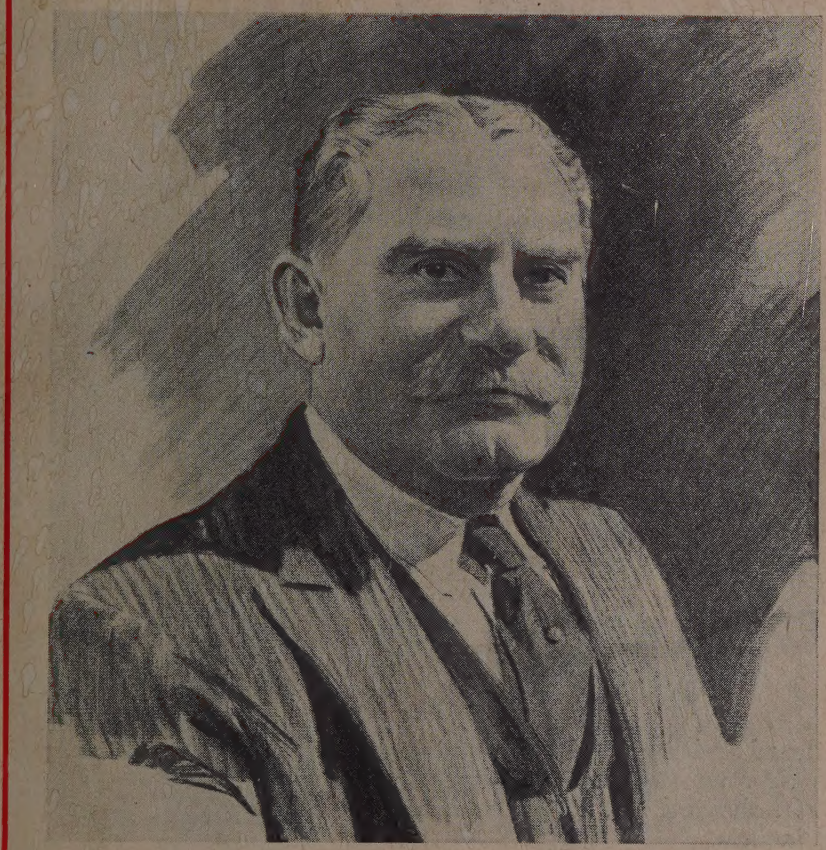
B'NAI B'RITH

National Jewish Monthly

NATIONAL JEWISH MONTHLY

VOL. 49 OCTOBER, 1934 No. 1



PRESIDENT ALFRED M. COHEN

Outstanding American Jewish leader, to whom this issue of the B'nai B'rith Magazine is dedicated on the occasion of his 75th birthday, October 19. Countless thousands throughout the world wish him "Many Happy Returns of the Day!"

V.49
1934/35

$1.50 A YEAR • 15¢ A COPY

WANAMAKER'S MEN'S STORE

Presents the

Hand-Tailored SUIT

$29.50

Unusual fabrics, selected by Wanamaker experts, and tailored to rigid Wanamaker specifications.

Single or double breasted jacket models, designed for young college or business men.

New Fall shades and patterns.

Complete range of sizes from 36 to 44.

The Luxury SUIT

$39.50

Hand-tailored and silk-lined . . . unfinished worsteds . . . worsteds . . . herringbone weaves . . . cheviots . . . Single or double breasted jackets.

Correctly styled, finely hand-tailored, luxuriously silk lined. Complete range of sizes.

WANAMAKER'S MEN'S STORE

Complete Outfitters to Men

Wanamaker Place **Ninth Street at Broadway**

New York, N. Y.

B'NAI B'RITH MAGAZINE

The National Jewish Monthly

Alfred M. Cohen, Editor
Dr. I. M. Rubinow, Managing Editor
Edward E. Grusd, Assistant Editor
Alfred Segal, Associate Editor

Editorial and Advertising Offices, 70 Electric Bldg., Cincinnati, Ohio

Eastern Advertising Representative: Harriet Mooney Levy, Room 2226, 521 Fifth Ave., New York City. Tel.: Murray Hill 2-0591

All unsolicited manuscripts must be accompanied by sufficient postage or they will not be returned.

VOLUME 49 OCTOBER, 1934 NUMBER 1

EDITORIAL COMMENT

A Certain Young Man of 75

A happy birthday to Alfred M. Cohen, President of the Order, whom we celebrate this month, to whom this issue of the magazine is dedicated.

He is one of those privileged mortals in whom 75 years make ripeness but not old age. He does not seem to feel any burden of years. His erect carriage, his glowing health, the youthful texture of his countenance, suggest a man far less in years.

For him no looking backward; he goes with the current life, no tired footsore straggler, but a leader in the front ranks, no weary voice that is like a distant echo, but a vigorous call summoning his people to today's work.

For him no sitting in the chimney corner. This morning he is betimes at his desk in the offices of the Order, his hands full of his functions; tonight he may be away on one of the errands of his office; tomorrow he is rallying the Jewry of a distant city.

A day or so later we shall see him on the street again, walking with youthful eager step, untired. His hand is in active direction of this magazine, except in this issue, which is given to his praise.

No weary spirit is he, surfeited with the pain of Jewish life; he flames at each new wrong as if it were a new story; he is up and marching against the enemy.

Nor is he one who, by reason of long battling, has come to think of Jewish life as a mere struggle for existence whose chief expression is the cry of pain. Judaism is a way of life, a good doctrine by which a man understands his duty to all others, a light for the world. If one hand is raised for justice, in the other he carries the banner of a vital Judaism.

The years run and Alfred M. Cohen is abreast with them. More than fifty years he has been active in Jewish life and his 75th year finds him at the peak of action. An amazing career.

We wish him many more years like these.

It remains to be said that we omit from this issue the President's Page; since in this issue he is not permitted to speak but only to listen to the voices of others praising him.

* * *

And He Gets a Good Gift

THE gift that is being given Mr. Cohen is most glamorous. It is said to him:

"For you a gift of 75,000 souls to serve with yours, to carry with you the good banners, to stand with you in the struggle for justice, to go with you on the good way of abundant Jewish life."

Still we think an increase of B'nai B'rith membership of 75,000 is rather a modest goal, for every conscious Jew should be a Ben B'rith.

May any Jew say: "No! I have no sympathy with the purposes of B'nai B'rith, I may not conscientiously join it."

If there is such a person one may answer him: "Sir, let us consider with what you have no sympathy. Do you mean to say that you do not sympathize with Jews defending themselves?

"Is it that you are in favor of Jews standing silent and indifferent in the presence of defamation? Shall they look with unconcern at the persecution of brethren? Do you mean really to say that you would restrain the hands of Jews raised against oppressors and revilers?

"Are you opposed to Jews asserting their human rights? Do you mean to say that Jews ought not to be joined together for justice but that each Jew should look only after himself, letting the blows of enemies fall where they may on the backs of his brethren?

"Are you, sir, in favor of letting Jewish life perish by neglect? Would you, for example, close the Hillel Foundations in which B'nai B'rith keeps Jewish college youth conscious of their heritage and prepares them for effective Jewish life after graduation?

"Certainly, as a conscious Jew you will not take

The B'nai B'rith Magazine goes to members of the Order for the nominal sum of 75 cents a year. Non-members pay $1.50 a year. Although the Magazine is the official organ of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their Magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial offices.

B'nai B'rith Magazine published monthly, except August, under the auspices of B'nai B'rith at 22 E. 12th Street, Cincinnati, Ohio. Entered as second-class matter October 13, 1924, at the post office at Cincinnati, Ohio, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in section 1103, Act of October 3, 1917, authorized October 16, 1920. Subscription, $1.50 per year.

Copyright, 1934, by B'nai B'rith.

The contents of the B'nai B'rith Magazine are fully indexed in the Index to Periodicals, of the Jewish Statistical Bureau.

Pacific School of Religion

47558
1934/35

meekly the pain of injustice, persecution and defamation; you cannot and will not let Jewish life perish. Your whole being as a Jew is at one with B'nai B'rith in the desire for survival and self-respect."

What Jew may stand obdurate: "No! I have nothing in common with B'nai B'rith."

* * *

In Which Poland Breaks an Oath

HOW sympathetic the liberal world was toward Poland in the time of the war!

"Poor, unhappy Poland!" Poland the oppressed! Poland the ravished. Indeed, much of the emotion of allied nations was spent on Poland.

And what joy there was to see Poland at last free! It seemed that the liberation of Poland made the war worth while enough. To the new and liberated Poland were handed portions of Austria in order that these peoples might enjoy the blessings of liberty and democracy in this renascent Poland.

Still in the minds of the peoples who had suddenly been made Polish subjects there were doubts. They desired their new liberties to be guaranteed; and so there was established a constitution of minority rights for these peoples under protection of the League of Nations.

This aegis was made broad enough to cover also the Jews in Poland who, thereby, were constituted a minority group entitled to the protections to which other minority peoples in Poland were entitled.

To this Poland gave its hand and seal.

But, it appears, Poland, set free of the yoke of bondage to the old Russia, retained the manners of its old masters; which is to say that it has only the forms of being free.

In the fifteenth year after giving its hand and seal to minority rights, Poland absolves itself from this pledge.

"No," says Poland, in effect, "we shall no longer tolerate the protection of the League of Nations for our minorities. We shall do with our minorities as we please and defy the League of Nations to do anything about it."

Recent events suggest collaboration between Poland and its Hitlerized neighbor. No more are heard the clamorous Hitler demands for restoration of the Danzig corridor while Poland has stood with Germany, aloof from the proposal of an East European Locarno by which the peace of Europe would be guaranteed on that side even as on the west.

Can it be that Poland and Germany are waiting for a propitious hour when, with Russia at war with Japan, these two worthies may be free to have their way in Russia's territory? Poland covets the Ukraine. Hitler looks with avid eyes at expansion to the east.

Can it be that Poland's defiance of the League of Nations is symptomatic of greedy insolence reinforced by a new and unworthy alliance?

* * *

On Subsidizing Jewish Learning

WE know a certain Jewish professor. He teaches, but his love is to go searching for old Jewish manuscripts and discover in them revelations of Jewish life that was lived long ago.

By this work he has added forgotten centuries to Jewish history.

Not that there is any financial profit in this for him. For him only the satisfaction of having added a century or two to the sum of Jewish knowledge. For him no even the universal fame of a popular author. How many read his books? Five hundred copies of a boo of his are printed for libraries and scholars.

But even the publication of one of his volumes fraught with desperate difficulties. What publishin house cares to undertake on its own account to print book in which there certainly can be no profit and mor than likely only a loss?

So he writes his book with no assurance whateve that it ever will see print; though it is a most vital con tribution to Jewish knowledge.

He has been rather fortunate; for in the good time he found now and then a generous Mæcenas to financ his works.

But why should such work of Jewish scholars hav to wait on the beneficence of philanthropists? A mor appreciative Jewry would say to them: "Gentlemen, w desire that you pursue your work and that you hav enough to eat and to bring up your children at the sam time. We know full well that knowledge is of little valu if it is buried in a manuscript in a dark closet or impris oned in the head of a scholar who has neither the tim nor the means to write or publish it.

"Therefore, we are laying aside a fund for the main tenance of Jewish scholars and for the publication their worthy works. By this you will live while yo work and at the same time enjoy the assurance that you work shall see the light of day."

* * *

A Thing Seen in New York

WE read of something fine that occurred in New Yor one day last month.

Before the funeral chapel of Sigmund Schwartz te thousand Jews had assembled. Who was dead? Wh renowned citizen high in position, great, perhaps wealth?

But the one dead was neither of high place nor ha he been rich. He was Leon Blank. Who was Leo Blank?

He was a Yiddish actor. Generations of Jews New York had known and loved him, though to mo he had never been more than a distant figure on a stag

TABLE OF CONTENTS

	Page
Editorial Comment	1
Alfred M. Cohen at 75, By Philip Cowen	4
"My Boss," By I. M. Rubinow	9
Happy Birthday, Mr. President	10
German Jewry Maintains Its Culture	16
The Key to Jewish Leadership, By James G. Heller	17
A Gentile States the Jewish Problem, By Professor Harold M. Vinacke	20
The Haunted Cinema, By Louis Golding	21
The Woman's Review	22
The Printed Page	32
A Cross Section of Jewish Life	34
News of the Lodges	36
Among Our Contributors	38
Our Readers Have Their Say	39
Humoresque	40

He had added something to cultural values, had been a voice for Jewish dramatic literature.

He was remembered gratefully from the bitter days of old, even almost of fifty years ago. He helped to illuminate dark hours in the remote time of the early immigrants from Russia. The peddler's pack was heavy, the tailor's back ached from bending all day in the sweat-shop, the heart ached with despair; but there were certain evenings.

On these evenings the meager Yiddish theater was open and Leon Blank was there. Leon Blank knew how to call laughter from the heart and even if he brought a tear it was good. It was good just to cry and relieve the overburdened heart.

He was remembered by old men and young ones knew him from what their fathers had told them: He made laughter in the dark days and made the heart lighter by taking from it a tear.

So the 10,000 followed his body through the streets of New York and it was a procession gorgeous with luminous spirits grateful that this man had lived.

* * *

The Discovery Columbus Made

IN the year 1492 Ferdinand and Isabella of Spain expelled their Jews. In the same year they sent Columbus on a voyage of discovery that was profoundly to influence for good the lives of millions of Jews.

Suppose some seer had said to the Spanish monarchs: "Your majesties, in the far distance, even beyond a hundred years and beyond the four hundredth year, I see the land this Columbus will discover in your name."

"Will our descendants reign in this land? Will our names be potent there?"

"Oh, your majesties, I may only say what I see and, therefore, be so good as to forgive me, your humble servant. I see not your descendants in this land and, in truth, I see no king there."

"But our great names? Our names must be remembered there."

"Oh, your majesties, forgive what my eyes do not see and what my ears do not hear. I hear not your names spoken in this land. But I see a people more powerful than all others, rich in goods, abundant in harvests more plentiful than all the harvests in all the lands of Europe . . . And, oh . . . your majesties! I dare not tell what I see."

"Speak!"

"But your majesties . . . ."

"Speak!"

"I . . . . I . . . . my tongue seems to wither . . . I . . . I see Jews!"

"But we have made an end of Jews."

"Your majesties . . . . it is a pain to the eyes . . . but in this new land I see Jews thriving."

"False prophesy!"

"But, oh, good Ferdinand, gentle Isabella, I say nothing but what I see. I see Jews respected in their communities."

"False prophet! Thou sayest our names are forgotten and our power is like dust in this new land; but the Jews prosper there and are respected . . . Let the guard be summoned! Let this perfidious prophet be taken to the torturers and let his tongue be seared with hot irons until he giveth true prophesy."

Dedicated to the day Jews particularly have cause to celebrate: Columbus Day, October 12.

Jews and the Coming Election

NOW comes the time of the year when the mythical thing called "the Jewish vote" becomes the popular fancy of politicians.

"My Jewish Brethren," reads the salutation of a candidate advertising in one of the Jewish press. Less to be forgiven than a non-Jew is a Jew who appeals to the "Jewish vote."

In the first place he is not serving well the Jewish name to try to barter it for votes; in the second place he is a fool not to know that by such an appeal he is alienating from his cause every self-respecting Jew.

The self-respecting Jew looks at a Jewish candidate and if he considers his Jewishness at all it is to ask: "Is he a Jew who by his official conduct will reflect good on the Jewish name? If he is one whose conduct in office is not likely to be creditable, it is better to vote against him; for his delinquencies will be accounted to the Jew, as is the unhappy custom."

The Jewish candidate who employs his Jewish identity to get votes marks down his worthiness from the start in the eyes of every Jew to whom the Jewish name is a sacred inheritance and not a campaign emblem.

* * *

A Time for Rehabilitation

NOW comes the time of the year to go back to earnest work after the drowsy spell of a hot summer. The merchant renews his stock, the manufacturer makes ready for the activities of the autumn and winter, the teacher takes up his books and even the writer becomes conscious of new inspirations.

Now, too, we Jews take up the activities of the complex thing that is called Jewish life.

Is it not time for surveys in Jewish life? For in the past years Jewish institutions have suffered as all others and many languish. Communal institutions were the first to feel the pinch of poverty.

People felt it easier to curtail the facilities of learning than to give up their own comforts. There was the automobile that taxed the purse to keep up and there was the cultural activity that one used to support generously.

Well, it hurt less to give up the support of the cultural activity.

Now we have come to the time when we are buying new automobiles again and are repairing our houses which had fallen into dilapidation during the evil years and the merchant builds a new store front to make ready for a new day.

But what of our institutions which have fallen into sad disrepair, principally Jewish education which, like secular education, has been made to suffer as a frill that foolish men think can be dispensed with or at least reduced. Shall these be the last to be rebuilt even as they were the first to feel the pinch?

As we re-enter upon Jewish activities it is time to ask: What does this house of Israel require? What rehabilitation? What repair? What money?

Yes, money. It is a time to revive the glowing habit of generous giving to the causes of Israel. It may be long before we shall be capable of the open-handedness of the last decade; but, as we emerge from the darkness, we may try at least to regain the generous spirit of that time. We built well then and it is our function now to take steps to repair and save the fine structures we erected.

Alfred M. Cohen at 75

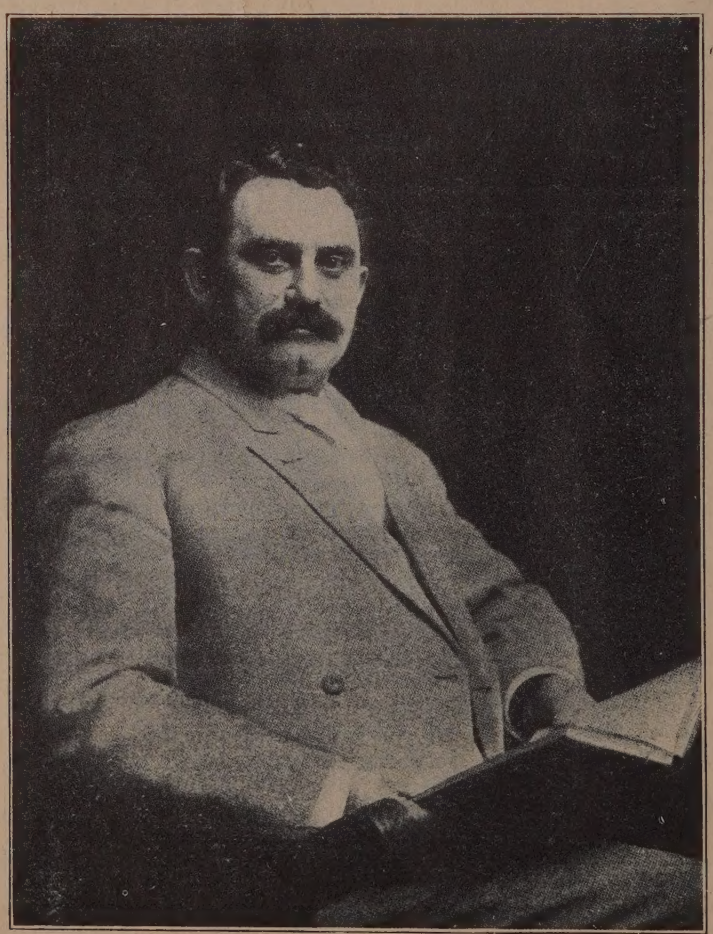
By PHILIP COWEN

OUR beloved leader, Alfred M. Cohen, is the personification of the aims and ideals that animate B'nai B'rith.

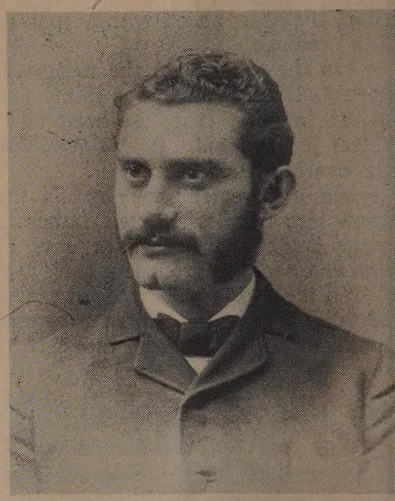
Brother Cohen was born in Cincinnati, October 19,1859. His parents, born in England, were of the Ohio pioneers. A Ben B'rith by inheritance, Alfred M. Cohen has been an active member of our Order from early manhood. His father, Morton S. Cohen, was one of its first members; the son joined Jerusalem Lodge in Cincinnati in 1890. His personality and capacity and true Jewish feeling immediately made themselves felt. He was repeatedly elected to office and when the seven lodges in his city were united, he was chosen to be president of the organization.

PHILIP COWEN, beloved octogenarian veteran of B'nai B'rith, has known intimately more B'nai B'rith Presidents than perhaps any other man living today. He has known them all, beginning with Julius Bien who, in 1868, was made the first head of the Constitution Grand Lodge in its present form. Brother Cowen, who is secretary of New York's Manhattan-Washington Lodge, is the author of "Memories of an American Jew," and other books, and innumerable articles. —EDITORS.

It is not always true that a prophet is without honor in his own country. Cincinnati has long known the worth of this splendid son of hers and distinction has come to Alfred M. Cohen in political, civil and religious life.



Alfred M. Cohen in 1900, at the age of 41. This was the year he was a candidate for Mayor of Cincinnati.



Alfred M. Cohen at 27

In early life he served in Cincinnati' City Council for several terms, th first of which was when he was 2 years old. At 27 he was nominate for Corporation Council of Cincin nati. His standing with his part was attested by his selection by Jud son Harmon, Attorney General i Cleveland's cabinet, to place him i nomination and renomination fo Governor of Ohio at the convention which named and renamed him fo the office. The last official act o Governor Harmon was the appoint ment of Senator Cohen to represen Ohio in the national Commission o Uniform Laws. He graduated in th law in the same class as William H Taft, future President and Chief Jus tice of the Supreme Court of th United States. They were life lon friends. He served in the Senate o Ohio, with Warren G. Harding, fu ture President of the United State They were intimate friends, thoug opposed politically. He was the per sonal guest of President and Mr Harding in the White House. H served two terms in the State Senat and was thrice named as Presiden tial Elector, serving twice as Pres dent of the Ohio Electoral Colleg In 1900 he was the candidate of th Democrats and Independent Republ cans for Mayor of Cincinnati.

However, it is with the Jewish as pect of Brother Cohen's career, es pecially his B'nai B'rith activitie

that we are here primarily concerned. Since childhood he has been interested in things Jewish and has been intimately connected with communal activities. He grew up under the tutelage of Isaac M. Wise, the nestor of American Judaism, who made Cincinnati a chrysalis whence emerged many new kinds of Jewish work. Rabbi Wise galvanized into life the Jews of his adopted city. Whether they were "Reform" or "Orthodox", he made them remember they were Jews, flamingly conscious of their heritage. It was a stirring time for a sensitive boy to be alive. American Jewry was just beginning to understand its potentialities. Rabbi Wise had long wanted to found a theological seminary to train American Jewish boys for the American Jewish ministry. He had already established a Jewish school and decided to make this the nucleus for the rabbinic institution. Five boys were chosen because of their character and personality, and Alfred M. Cohen, then only twelve years of age, was one. He did not enter the ministry but took up the study of law. Yet so outstanding a Jew was he and so fine a citizen, that the day came when he was elected president of the Board of Governors of that Hebrew Union College which made true the cherished dream of Isaac M. Wise. Of course, Mr. Cohen has always been a devoted member of his own congregation, serving it faithfully for many years, as secretary, trustee and president.

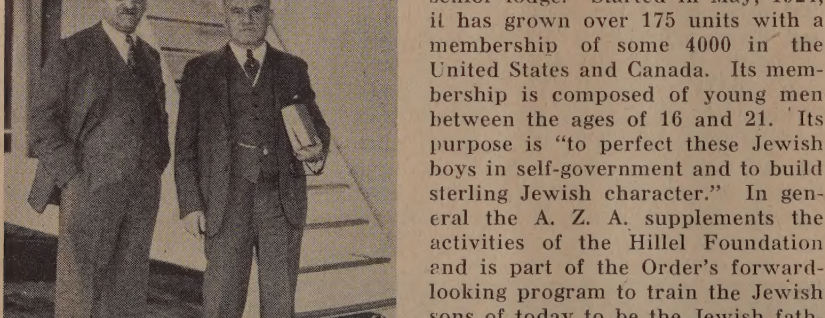
He has been very active in Y. M. H. A. work, too. As a youth of seventeen he was one of the organizers of the Cincinnati Young Men's Hebrew Association and acted as its librarian. Some years later he became president, serving for ten years, during which time he was president of the national Y. M. H. A.

President Cohen and Dr. Rubinow visited the Texas Hillel Foundation during their 1932 trip to Mexico.

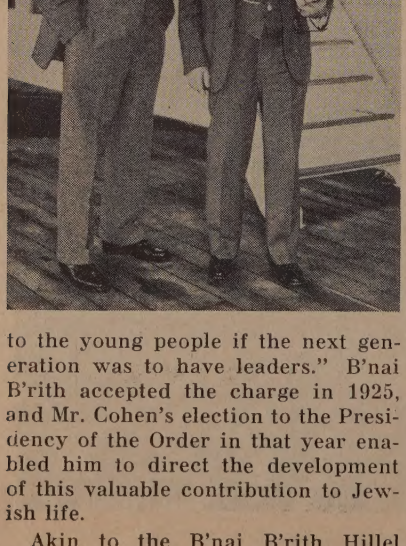
In fact, to paraphrase a familiar saying, nothing Jewish is alien to Alfred M. Cohen. But it is in B'nai B'rith that he has done his best work; here he has made his greatest contribution to American life. Many as are his general activities, as lawyer, as banker, as distinguished citizen, diversified as are his Jewish interests, it is B'nai B'rith which is his "pet child." He became its international President in 1925, in the golden days of a halcyon prosperity, and has remained its leader through all the storm and stress of depression. And it is a remarkable evidence of his executive genius and capacity for leadership that B'nai B'rith is so strong today and is constantly branching out into new lines of activity, expanding its work at the cry of need.

The Hon. Lucius L. Solomons of California, for many years a Vice President of the Constitution Grand Lodge, says that "one of the most outstanding achievements of President Cohen's administration is the B'nai B'rith Hillel Foundation." This project was initiated ten years ago by the late Rabbi Benjamin Frankel and developed by him at the University of Illinois. The idea he had in mind was to arouse the religious consciousness of the Jewish students at the University. Brother Frankel sought to interest various organizations in the idea, but it was B'nai B'rith which accepted it. As Rabbi Frankel said at the time: "In their most impressionable years young Jews were without Jewish contacts at the universities. B'nai B'rith served the orphan, the sick, the aged—it should not shirk its duty

Part of the crowd at President Cohen's 70th birthday celebration in Cincinnati.



Top: President Cohen being honored at a banquet in Prague, Czechoslovakia, during his 1927 trip through Europe; the President is seated at the rear table, third from the left. Center: President Cohen at last year's Conference to Aid German Jews, in London; he is seated at the extreme left, and next to him are Chief Rabbi J. H. Hertz, Leonard Montefiore, Neville Laski, Dr. Chaim Weitzmann, and Prof. Selig Brodetsky. Bottom: President Cohen and Dr. Rubinow, ready to sail for London last October.



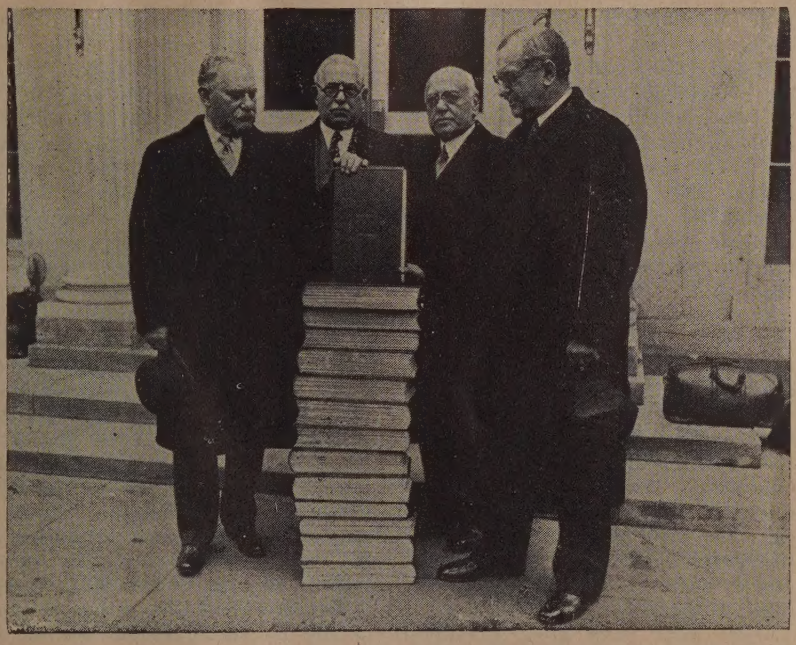
to the young people if the next generation was to have leaders." B'nai B'rith accepted the charge in 1925, and Mr. Cohen's election to the Presidency of the Order in that year enabled him to direct the development of this valuable contribution to Jewish life.

Akin to the B'nai B'rith Hillel Foundation idea is the Aleph Zadik Aleph, the Junior B'nai B'rith, each chapter of which is sponsored by a senior lodge. Started in May, 1924, it has grown over 175 units with a membership of some 4000 in the United States and Canada. Its membership is composed of young men between the ages of 16 and 21. Its purpose is "to perfect these Jewish boys in self-government and to build sterling Jewish character." In general the A. Z. A. supplements the activities of the Hillel Foundation and is part of the Order's forward-looking program to train the Jewish sons of today to be the Jewish fathers of tomorrow.

Many new lodges in other countries have been organized during President Cohen's administration. Six, making 19 in all, have been established in Canada. Panama, Brazil, Argentina, Hawaii, France, Algeria, Nova Scotia, Mexico, and China all have lodges today—a far-flung line indeed. One can almost say that the sun never sets on B'nai B'rith, for it is to be found on every continent save Australia, and will soon find lodgment there.

There are six lodges in Palestine, and the Palestine Grand Lodge with its women's auxiliaries has proved very helpful in aiding German Jewish refugees. During the frightful floods at Tiberias early this year the Palestine lodges played an active part in relief and reconstruction work, just as the California lodges did after the earthquake of 1933. This type of service was duplicated recently in Poland for flood sufferers there. In all three cases President Cohen directed that substantial sums of money be sent the victims from the B'nai B'rith Emergency Relief Fund. Thousands of dollars have been appropriated under his direction during his administration for victims of catastrophes of this nature, both at home and abroad, and always the funds are used for the relief of helpless humanity, regardless of membership or religion.

In view of the present day interest in Palestine it will not be amiss to refer to the work of B'nai B'rith in that country, besides the relief given after disasters already touched on. Thanks to the early interest in Palestine, Jerusalem was possessed of a fine library properly housed. When the Hebrew University was established on Mt. Scopus it was quite natural that the local library should be absorbed as a part of it. But Mt. Scopus is a long way from the center of population of Jerusalem, so that the loss of the library was sorely felt. Thanks to Brother Cohen and his committee, the loss was compensated for by the establishment of a new library which is more accessible to the general population. In addition to the cultural, educational, and



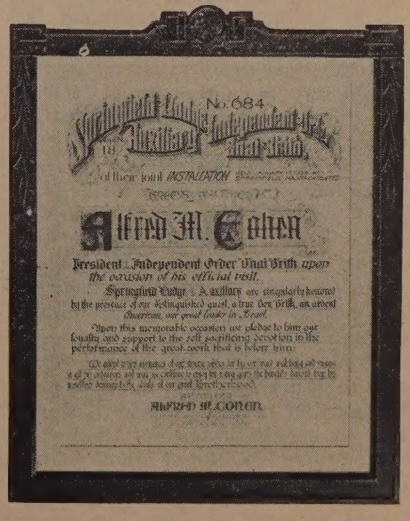
More scenes in the colorful life of our President. Top left: He is shown with two charming little residents of the Cleveland Jewish Orphan Home; he was the principal speaker at the dedication of the new buildings a few years ago. Top right: Here he is (seated, center) at the B'nai B'rith Convalescent Home at Oberowitz, which he visited during his 1927 European trip. Center: In Washington, D. C., last year, presenting B'nai B'rith's anti-Hitler petition to the White House; with him in the picture are Representative Sabath, Maurice D. Rosenberg, and Dr. Rubinow. Bottom: Facsimile of a placque presented to President Cohen by Springfield (Mass.) Lodge in 1929, pledging the lodge's support to him.

philanthropic work that the Order has done in Palestine, it has established shelter homes for German Jewish refugees since Hitler overturned Jewish life in Germany. And this brings us to the latest outstanding activity in the life of our honored chief: his resourceful, tireless, and invaluable work in connection with the German situation. No man could have done more.

Hitler came into full power as a result of the election of March 5, 1933. President Cohen immediately mobilized all the forces of B'nai B'rith for the grave events that were bound to take place. As early as March 23, together with representatives of the American Jewish Committee, he had a personal interview with Secretary of State Cordell Hull, in Washington, where he stressed the fact that the German situation was not merely a Jewish problem, but a world issue, affecting the fundamental rights of mankind. In addition, he made forever clear the great human values for which B'nai B'rith stands in some thirty countries throughout the world.

President Cohen was able to direct the policy of the Order sanely and with masterly statesmanship in all the terrible days that followed.

The contact with the State Department of our country was not sporadic, but continuous on the part of Mr. Cohen. It elicited from Secretary Hull the following telegram, in part, to the head of the Order: "I shall continue to watch the situation closely with a sympathetic interest


No. 684

Springfield Lodge

of their joint INSTALLATION

ALFRED M. COHEN

President Independent Order B'nai B'rith upon the occasion of his official visit.

Springfield Lodge's brethren are singularly honored by the presence of our distinguished guest, a true Ben Brith, an ardent American, our great leader in Israel.

Upon this memorable occasion we pledge to him our loyalty and support in the self-sacrificing devotion in the performance of the great work that is before him.

ALFRED M. COHEN

and with a desire to be helpful in whatever way possible."

On May 3, 1933, President Cohen wired Secretary Hull, thanking him for his sympathy and interest in the German situation, and again pleading for intervention in behalf of German Jewry. In this communication, he said: "Four and a half million Jews in the United States are living in anguish day and night. In their despair they feel that they are entitled to what was accorded the handful of Jews in the United States when in 1840 Secretary of State Forsyth in President Van Buren's administration wrote our minister to Turkey: 'In common with the people of the United States the President has learned with profound feelings of surprise and pain the atrocious cruelties which have been practiced upon the Jews of Damascus and Rhodes. The President has directed me to instruct you to do everything in your power with the government of His Imperial Highness The Sultan, to whom you are accredited, consistent with discretion and your diplomatic character, to prevent or mitigate these horrors the bare recital of which has caused a shudder throughout the civilized world'. How much less than murder is taking away the means of sustaining life? What degradation is deeper than making outcasts of men and women who have reached high professional rank? What makes it a sin for Jewish boys and girls to seek education? These and many similar questions applicable to conditions in Germany make countless millions of liberty-loving Americans shudder and bring indescribable anxiety to those of them who are Jews."

Only nine days after President Cohen had dispatched these ringing words to the State Department, he was informed by cable from abroad that the Nazi press in Germany was demanding the utter suppression of the B'nai B'rith German District Grand Lodge. On the same day he wrote to Secretary Hull: "I am fearful that these expressions in the Nazi press are a forerunner of what will be done by the German authorities in the immediate future. May I ask you, Mr. Secretary, to convey through the proper channels to the German Government your deep concern for the situation and the effect that such action would have on public opinion in this country. May I ask on behalf of tens of thousands of families in the United States united in this organization, that you do everything in your power to save its German branch from being destroyed?"

During the succeeding weeks President Cohen, without for one second relaxing his efforts in behalf of German Jewry generally, added to his burdens the specific inquiry of conditions affecting the German B'nai B'rith. In one of his letters to Secretary Hull during those days he wrote: "I am sure it is not necessary for me to call your attention to the very many instances in which the State Department has taken lively interest in conditions in foreign countries, when the only interest of the United States was that which it took (and I hope will always take) in causes which affect all peoples possessing human instincts."

But one of President Cohen's outstanding achievements in the general championship of the interests of German Jewry was his part in the formation of the Joint Consultative Council of the Order, the American Jewish Committee, and the American Jewish Congress. From time immemorial Jews have been crying for unity when there was no unity. And now, through a terrible calamity to our brethren in Germany, the first step toward a genuine unity of Jewry in the solution of common problems has been taken. The new body, made up of equal representation from each constituent organization, was to be similar to the Board of Deputies in England, and was to act unitedly in the German situation. It was officially formed in New York on June 22, 1933, but way back in January of that year, even before Hitler became Chancellor of Germany, President Cohen, at a meeting of the Executive Committee of the Order, had declared: "What in my opinion is needed in American Jewry is a board of deputies, made up of representatives of all organizations which assume to deal with matters of national and international character so that duplication of effort may be avoided." On Washington's Birthday a meeting, called by President Cohen, was held in New York, with equal representation present from the Order, the Congress, and the Committee. President Cohen, in recognition of his pioneer work in this great effort, was elected Chairman. That was a preliminary meeting, paving the way for the June 22 climax, which was hailed by the Jewish press and Jewish leaders everywhere as an outstanding achievement.

The Joint Council's first official action was to send a message to the State Department presenting a strong plea for positive and sympathetic treatment of applications for visas by German Jews desiring to come to the United States.

In all the troublous and distressing months that followed, President Cohen worked incessantly. When a high official of the German B'nai B'rith was arrested and B'nai B'rith property in Germany seized by the Nazis, he made strong protestations to our State Department, and not long after had the satisfaction of knowing that the official had been released and the property at least partially restored. When violent conflicts arose in Jewish life as to the best methods of aiding our German coreligionists, and Jewry was torn with internecine strife, his was the calm voice, seasoned by experience, that guided at least our own great Order on a sure course of common sense and helpfulness to those whose interests were the only thing that counted: the German Jews. He journeyed throughout half the country, consulting with other leaders, coming close to the masses, both through his masterly public addresses and more personal contacts. And it must not be forgotten that, while he gave so much of himself in this most important of all causes, he yet found time to edit the Magazine and direct the Order in its multitude of activities and routine work that must go on regardless of everything else. To the public he was a stern champion of Justice for German Jewry: but to his co-workers in B'nai B'rith he was more: he was the Chief.

And soon he announced the launching, by B'nai B'rith, of a petition to President Roosevelt, "to use the good offices of this government, through proper diplomatic channels and in accordance with the traditions of our country, to make clear that together with the entire civilized world the American people are struck with horror at these events, and at their continuance despite the suave assurances of the German Chancellor as to Germany's peaceful intent." A quarter million signatures, half of them those of Jews, and half, Gentiles, were soon affixed to this petition, and President Cohen personally delivered it to the White House. In presenting it to the President's secretary, for delivery to the President, Mr. Cohen delivered a memorable address. After summing

(*Continued on page* 26)

"My Boss"

By I. M. RUBINOW

IT is only five years since I first met Alfred M. Cohen and I hardly dare to assume the responsibility of writing of his life and work. These are matters of record—ich in print, more in the files of nai B'rith and the numerous com-unal organizations, Jewish and on-Jewish, to which he has given s time, energy and ability, and rhaps most in the hearts and emories of millions of American ws who have heard him and of m during the last fifty years. But do know the man.

I met him for the first time—or all I say more accurately he met e?—at the platform of the Old ennsylvania station in Cincinnati rly in September, 1929, when I me in response to his invitation discuss my possible affiliation ith his administration of B'nai rith. I remember my real, ever easant surprise at seeing him there. or after all there are universally cepted courtesies with which nerican gentlemen comply but it not written in the book of official iquette that the President should eet at an unseemly early hour in e morning an arriving candidate r the Secretary's position. It was ly later that I came to accept it t as a special tribute to me but characteristic of his courtesy. I member also my utter surprise at is youthful appearance, for I had oked him up in the Who's Who d knew that his 70th birthday was proaching.

Five years have passed since then, e years of close association, per-aps as close as any two men who e not members of the same house-old have ever had. It was liter-ly a daily contact (with the possi-e exception of Saturdays and Sun-ays—and not always that, for the oubles of the Jewish people are any and widespread and the West-rn Union and Postal Telegraph do t discontinue the work on Holy ays and holidays); with the excep-on of his or my brief summer va-ations, when mail and wire kept s in contact. We have travelled together, often to New York and Washington, and even to Mexico and Europe. We ate hundreds of meals together, some good ones, some not so good, for when travelling on B'nai B'rith business at B'nai B'rith expense, A. M. C. has a passion for reduced table d'hote dinners which I do not always share. We sat at hundreds of councils and conferences and I have listened to many of his speeches and, I say it sympathetically, he listened to some of mine (for what Secretary can make a good speech when his President sits by his side?). Do I know the man? I should. I do.

Were I asked to name his most conspicuous characteristic I would confess to some difficulty in selecting it. They are all "most conspicuous" if that is not bad grammar. His vigor. His inexhaustible industry and capacity for work. His devotion to Jewry and B'nai B'rith (I think I have put them in the right order—his service to B'nai B'rith arises out of his devotion to Judaism and Jewry, not the reverse). His tact and courtesy almost amounting to stately courtliness. There are other things that might be said, but that is quite enough, is it not?

Expressions of surprise at his youthful appearance from those who see him for the first time and learn of his age are quite commonplace, of course. But the significant thing about A. M. C. is that it is his age and not his appearance that belies him. I count many years less than he. I have never been considered a "loafer," but a comparison of our record of attendance and endurance and persistence and resistance leaves me only a very poor second, in the class of "also rans." I know that his record of absence because of illness, had we kept it, during these five years, would be very much better than mine. I never remember *him* leaving the office at an early hour because of a headache or a cold and he has never fumed and fussed about the Cincinnati heat. He can go through a continuous, exciting ten hour session of the Executive Committee (and how exciting) without a ruffle to his temper and what is even more wonderful, with appetite unimpaired.

For the office of the Presidency of B'nai B'rith is, to A. M. C., no mere honorable distinction to be enjoyed in peace and leisure, one of the many honorable appointments which he has. It is a duty, a daily task and a daily worry. And what worry, at least during these tragic five years! For remember, it was my good luck to assume my duties a few days after B. C. (the big crash). I think I was on the train in Ohio when the world crashed on Wall Street. And A. M. C. was reelected for his second term in April, 1930, when many of us kidded ourselves that the depression was over.

Five years of declining membership as more and more men in comfortable circumstances lost their economic moorings, so that even the modest B'nai B'rith dues became too heavy a burden for them. Five years of tragic events in Jewish life in this country and throughout the world. The twenty-nine countries in which B'nai B'rith is represented (many of them added during the last five years) are a just cause for pride, of course. But also what a responsibility! A flood here, an earthquake there, a filthy attack upon Jews, expulsions, immigration restrictions, Algeria, Turkey, Mexico, and there was always Poland and Roumania and during the last two years Germany, and the Nazis and Hitler. One must never leave the city even for a day without giving an address for telegrams—"for something may happen" and unfortunately something always does happen, and quick decision and action are necessary; perhaps messages, perhaps remittances, perhaps a personal trip. I have known him—at 74—to come in from a long trip West in the morning and start on another trip East in the evening. He is never "too tired."

And of course, remittances. Do this or do that, Jewry claims, or "why don't you or didn't you do this or that?" And perhaps Jewry is right. That's what B'nai B'rith is for and

(*Continued on page* 30)

HAPPY BIRTHDA

I SHOULD like to congratulate Mr. Cohen upon his having reached the 75th milestone of life and B'nai B'rith upon having had the advantage of his advice and counsel so many years. It is my earnest hope he will be spared to serve you for many years to come and that he may enjoy excellent health.

I am acquainted with the good work your organization is doing throughout the country and appreciate the noble efforts it is putting forth for the betterment of mankind.

GEORGE WHITE, Governor of Ohio.

* * *

AS Mayor of Cincinnati, I offer you the felicitations of the city upon your 75th birthday. Cincinnati knows you as a distinguished lawyer, an eloquent speaker, a leader in the community, and a citizen who can always be depended upon. We are proud of your achievements and of the nation-wide recognition which you are receiving. In short, we are proud of you.

RUSSELL WILSON,
Mayor of Cincinnati.

* * *

THE Order Sons of Zion greets Alfred M. Cohen upon his seventy-fifth birthday anniversary and expresses the hope that this distinguished citizen, who exemplifies, in the very highest degree, all that is good and noble in Jewish American citizenship, will be spared to continue his devoted and untiring efforts in the furtherance of Judaism and fraternalism for many, many years.

HARRY A. PINE, *Acting President*,
Order Sons of Zion.

* * *

WE congratulate you, eminent President, on your 75th birthday. In gratitude we remember the hours when we had the honor of seeing you in the circle of our lodge. In your speech, you characterized the task of our Order as follows: "To seek our brethren, and in seeking them to find them and finding them to continue to serve them." This high ethical view of life has become our guide. May you be permitted many years of vigor and health in which to work for the prosperity of the Order and of humanity.

DR. HUGO WYLER, *President*,
Augustin Keller Lodge,
Zurich, Switzerland.
EMIL BOLLAG, *Secretary*.

Governor Lehman

I HAVE had the pleasure of working with Mr. Alfred M. Cohen in many communal and civic undertakings over a period of a long number of years. He has brought to his work in behalf of American Jewry unusual vision, devotion and self-sacrifice, and he has rendered splendid service. I hope that he will enjoy many, many more years of good health, contentment, and strength, so that his service to his fellowmen may continue unabated.

HERBERT H. LEHMAN,
Governor of New York.

* * *

I AM happy to join members of the Order of B'nai B'rith in extending felicitations to Mr. Alfred M. Cohen, President of the Order, on the occasion of his seventy-fifth birthday. Mr. Cohen has had a distinguished public career, having been a member of the Ohio State Senate, President of the Ohio Electoral College, and representative of his State on the Conference Commission on Uniform State Laws at Montreal. Perhaps his greatest service to his fellowmen, however, has been achieved through his connection with the organization of which he is President.

Although B'nai B'rith is only sixteen years older than its President, having been founded in New York in 1843, it enjoys the distinction being the oldest and largest Jewi fraternal organization in the worl It was a pioneer in the sphere Jewish efforts to combine for a co mon purpose. The first attempt this kind, according to a disti guished Jewish scholar, was made 1790, when the six Jewish congr gations in America united in a pl to address General George Washin ton, extending congratulations up the success of the independen movement and felicitations upon h election as the first President of t new republic. The Order of B'n B'rith, established to promote mor ity and to inculcate charity, bene olence and brotherly love as t highest virtues, has developed fro a small State organization of le than 3000 members to a world-wi Order comprising a membership 75,000, in more than 600 lodges a grand lodges established in ma countries, including England, Ge many, Austria, Hungary, Rouman Egypt and Palestine. In the Unit States alone, the Order maintains i stitutions in sixteen States. Amo these are widows and orphan as lums, homes for the aged and infir and hospitals for the tubercul B'nai B'rith also plays an importa role in the relief of distressed me bers of the Jewish race in vario parts of the world.

Mr. Cohen, American, native Cincinnati, Ohio, therefore, as Pre dent of this international Order, c cupies a position unique, and at t same time one of great influence the affairs of millions of persons many lands. He is to be congra lated not only upon his achie ments as President of the Order h also upon the opportunity afford him to direct a philanthropy of su magnitude. I join with his c leagues in expressing the hope th he may enjoy many more years active service.

CORDELL HULL, SECRETARY OF STATE

* * *

IN the name of the Hebrew Shelt ing and Immigrant Aid Society America (HIAS) I take much ple ure in felicitating the Hon. Alfred Cohen, President of B'nai B'ri upon the 75th anniversary of h natal day.

R. PRESIDENT!

Senator Cohen has been an outnding figure in Jewish life for the ater part of his life which has n devoted to the promotion of welfare of our people.

By association with him I know his earnestness, his energetic esusal of the Jewish cause and of selflessness.

May Senator Cohen be given yet ny, many years of loyal endeavor behalf of every good cause and y every happiness be his.

ABRAHAM HERMAN,
President of HIAS.

* * *

HAT you are nearing your seventy-fifth birthday, in robust health, at the very height of a period half a century of matchless serv- not alone to the Jewish people to America and to all mankind, a source of great gratification to To hold your enviable place in affection of legions all over the rld is given to but few to attain— is the greatest reward that may ne to a life effectively and unishly devoted to others.

With my personal felicitations and etings go the wish that you may spared to us for many of the years t are to come, and that all of 's blessings shall be yours in ndance.

HENRY HORNER,
Governor of Illinois.

Governor Horner

IT would be idle of me to seek to add mere words to the praise which will be accorded to your distinguished work both inside and outside the community and above all for the Order of which you are the head. I can only say that the meeting with you which I had the privilege of enjoying has given me a closer appreciation of those qualities of heart and mind which have endeared you to so many of your fellow Jews and fellow citizens.

With every good wish for many years of happiness and work on behalf of the cause which unites us both,

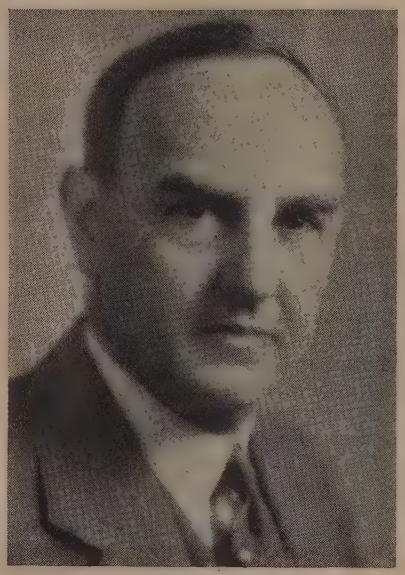
NEVILLE LASKI, *President*,
The Board of Deputies of British Jews.

* * *

IT has been well said that the history of a man is his character. In felicitating Mr. Alfred M. Cohen on the 75th anniversary of his birth, the highest tribute that may be paid him is expressed in the ideals and causes with which he has identified himself these many years. The welfare of the Jewish people has been his chief concern and the motivating impulse of his life of service. This has exemplified itself particularly in the Hebrew Union College and in B'nai Brith, to which he has given the full measure of his devotion. To preserve Judaism as well as the Jewish people has been the constant wish of his heart—a goal to be achieved by training inspired Jewish leaders, by promoting Jewish knowledge, by ministering to the helpless and the oppressed and by creating a sympathetic understanding of the Jew the world over. These aims the National Federation of Temple Sisterhoods finds very close to its own strivings and in extending hearty birthday greetings to Mr. Cohen with good wishes for his continued long life and happiness, it expresses the hope that the causes for which he has striven may continue to prosper and that he may be privileged to give them counsel and sustenance for many years to come.

*MRS. MAURICE STEINFELD, *President*,
National Federation of Temple Sisterhoods.

* Mrs. Steinfeld passed away shortly after she had written the above letter.



Governor Meier

AMERICA offers few examples of Jewish lay leadership to compare with Mr. Cohen's distinguished record. His energy seems inexhaustible and his breadth of activity astonishing.

Although out here in Oregon we are far away from the centers of Jewish life, the name and career of Alfred M. Cohen are well known to us. His service to the Jewish cause leaves us all deeply in his debt, and his high example of citizenship fills us with pride.

Personally, I wish to convey to Mr. Cohen my good wishes for many more years of blessed service. Although our paths have not crossed, I feel that the common cause of Jewish communal and synagogal service has brought us together. In these fields he is a leader to whom I pay most respectful salutation, and in the ranks of B'nai B'rith, follow him with the utmost confidence. May God grant him that which was given to Moses—"an eye undimmed and natural strength unabated."

JULIUS L. MEIER,
Governor of Oregon.

* * *

IN behalf of the members of the National Council of Jewish Women I wish to extend to you cordial greetings on this important anniversary in your life.

We hope that on this day, and for many years to come, you will enjoy the blessings of those whom you serve, and the esteem and love of those who serve with you.

MRS. ARTHUR BRIN, *President,*
National Council of Jewish Women.

* * *

HADASSAH, the Women's Zionist Organization of America, is happy to be privileged to add its voice to the chorus of good wishes and felicitations called forth on the occasion of the 75th birthday anniversary of your President, Alfred M. Cohen. Mr. Cohen's services to his people and to the organization that has played such an important role in the furthering of Jewish interests everywhere have won him the recognition and appreciation of his fellow Jews. We wish for him many more years of fruitful service to his people.

ROSE LURIA HALPRIN,
National President, Hadassah.

* * *

THAT you, my dear Senator Cohen, are a true fraternalist is fully evidenced by your active interest in B'nai Brith, in which venerable Order, as its President for many years, you have accomplished so much good. During my long affiliation with Jewish fraternal life I could not fail to be impressed by your worthy efforts and accomplishments in behalf of our fellow Jews, always striving to better their condition as well as their true recognition in our social as well as political life.

I join with all those who are near and dear to you in felicitating you upon your birthday, covering a span of many useful years, and sincerely hope that you may long be spared to continue in your labor of love.

SIMON M. GOLDSMITH,
Grand Master, Free Sons of Israel

* * *

ON behalf of the National Federation of Temple Brotherhoods, I welcome this opportunity to extend to you heartiest felicitations on the occasion of your 75th birthday which will occur on October 19. Three score fifteen years of service, rich in achievement, sets you apart as a leader of men.

Though you have served all peoples through your civic interests, you have consecrated your best energies to the cause of Jewry. You have given devotedly to the religion of our people, serving as President of the Board of Governors of the Hebrew Union College and as past President of your own outstanding congregation in Cincinnati, Bene Israel. You have contributed to the growth and glory of B'nai B'rith which is honored by your Presidency.

We wish you well on this eventful occasion and hope that years of health will permit your continuance as a foremost leader in Israel.

SAMUEL B. FINKEL, *President.*
National Federation Temple Brotherhoods.

* * *

I SHARE the joy of the multitude of your friends and coworkers in greeting you on your 75th birthday anniversary. You have shown your gratitude for the abundance of years with which God has blessed you by making them fruitful in service to your fellow men.

You have been a distinguished citizen. Your fine vision and broad experience have been generously given to civic advancement and to the needs of both the state and the nation.

Cyrus Adler

Your devotion to Judaism and to the welfare and progress of the Jew has manifested itself in an admirable career. The Jews of America know the measure of your affection for the work of the Hebrew Union College, the presidency of whose Board of Governors you have filled for these many years. The world knows of your zeal for the spiritual, intellectual and philanthropic needs of the Jewish people expressed so significantly through your presidency of B'nai B'rith.

May Jews everywhere draw inspiration from your splendid career and lofty spirit. May you be blessed with continued health and strength and may you be granted to live to see your people in a happier state and thus be permitted to enjoy the contentment and satisfaction which your labors have so fully deserved.

CYRUS ADLER, *President,*
The American Jewish Committee.

* * *

UPON the occasion of the 75th birthday of Alfred M. Cohen, I extend the greetings of the Zionist Organization of America.

The lives of few American Jews have been so rich in social service and in devotion to Jewish interests as has that of the leader of B'nai B'rith.

About us we now witness an awakening of interest in Jewish problems on the part of many who in the past have been seemingly unmindful of their Jewish heritage and their Jewish obligation. Happily this is not the case with Alfred M. Cohen whose sacrificial service for Jewry almost parallels his life span and forms one of the brighter pages in the history of American Israel. All who have watched his career must admire the high altruism of his life and the charm of his friendly personality.

I extend to him my best wishes for a long and happy life *ad meah vaesrim shana.*

MORRIS ROTHENBERG, *President,*
Z. O. A.

* * *

THE Independent Order Brith Abraham congratulates B'nai B'rith and Alfred M. Cohen, its President, on the Occasion of his 75th birthday. May he continue to render the same good service throughout the next generation in Israel and for B'nai B'rith as he has performed in the past.

MAX SILVERSTEIN,
Grand Master I. O. B. A.

* * *

IT is a pleasure for me to add my tribute and word of congratulations to the many that will be addressed to the President, Alfred M. Cohen, on the occasion of his 75th birthday. I have had the pleasure of knowing Mr. Cohen for a number of decades and at no time did I come in contact with him when he was not engaged in some altruistic and public-spirited labors. His zeal for the ideals of Judaism, his loyalty to his people, and his untiring efforts in their behalf, are exemplary indeed.

Jewish life always presents problems, great difficulties, and even hardships to those who seek to make themselves useful to our people. It is for that reason that we should be especially grateful to a man who has devoted such a large portion of his life in the furtherance of the ideals expressed in congregational life, rabbinical institutions, and in B'nai B'rith.

S. H. GOLDENSON,
Rabbi of Temple Emanu-El, New York City, President, Central Conference of American Rabbis.

AS one of the large number of admirers and well-wishers of the Honorable Alfred M. Cohen, I desire to extend my personal congratulations to Senator Cohen. As a distinguished American, he ranks high in the estimation of his fellow citizens but today I want to express my thanks and felicitations to the President of B'nai B'rith. The Joint Distribution Committee has for many years enjoyed the sympathetic and intelligent cooperation of B'nai B'rith. The cordial relationship which has so happily existed between our organizations is due, in large measure, to the clear understanding and excellent judgment of Senator Cohen. We have counted him as one of our most loyal friends and one of our most respected colleagues.

Paul Baerwald

We join in the hope that for many years to come B'nai B'rith and all of us may enjoy the benefits of his wise counsel and his warm humanity. To this distinguished American who is devoting his time and effort to the solution of our difficult Jewish problems and who is setting an example to his fellow Jews, I express my best wishes for the fullness of many more years to come of labor and achievements.

PAUL BAERWALD, *Chairman,*
American Jewish Joint Distribution Committee.

* * *

THE Union of Orthodox Jewish Congregations of America is happy to send its greetings on the occasion of the celebration of the 75th birthday anniversary of Hon. Alfred M. Cohen, President of B'nai B'rith. His activities in behalf of communal welfare and for fostering better understanding and good will among all creeds in the United States and his valiant efforts to obtain equal opportunity for the Jews of America, entitles Mr. Cohen to the thanks of all who are interested in justice and fair play.

We wish Mr. Cohen good health and long life, so that he can continue his noble endeavors.

WILLIAM WEISS, *President,*
Union of Orthodox Jewish Congregations of America.

IT was my privilege to attend the twelfth quinquennial convention of the Constitution Grand Lodge at Atlantic City, in April, 1925, when you were first elected President.

Since that occasion until the present time, I have followed your painstaking and zealous devotion to the work of B'nai B'rith. Your many tireless and unselfish manifestations of love and loyalty for everything that is Jewish have won my respect and admiration, and have kindled within me a desire for emulation.

Upon this momentous occasion of your 75th birthday, may I join with the thousands of others who number themselves among your friends, in congratulating you upon your many fine achievements and in wishing you many more years of good health and happiness.

SAM BEBER, *President,*
Supreme Advisory Council, Aleph Zadik Aleph.

* * *

I MOST cordially congratulate you upon your 75th birthday. The last ten years coinciding with your tenure of office as President of B'nai B'rith have been filled with grave trials for the Jew throughout the world.

Henry Morgenthau

Anti-Semitism developed in all its hideous phases as part of the aftermath of the war and today, owing to the economic crisis, our people in many lands are faced with graver problems than they have had to contend with for centuries.

It should be a matter of consolation to them that B'nai B'rith, undaunted by all obstacles, is laboring mightily in their behalf.

Your achievements as head of this great force in Israel are greatly appreciated by your friends and the Jewish public and once more I congratulate you not only upon your birthday but also upon the opportunity you have had to serve our people.

HENRY MORGENTHAU, SR.,
Former U. S. Ambassador to Turkey.

* * *

THE officers of the B'nai B'rith European Committee (Arbeitsgemeinschaft) on behalf of the Executive and the Districts they represent beg to be allowed to associate themselves with this tribute of greeting to our beloved International President, combined with their best wishes for his good health and welfare for many years to come.

M. GORDON LIVERMAN, *President;*
GEORGE WEBBER, COLLETTE HASSAN, *Vice-Presidents;* JULIUS SCHWAB, *Foreign Secretary.*

* * *

IN one way or another I have known Alfred M. Cohen for 45 years. In one working capacity or another I have been associated with him for 27 years. I have counselled with him on many matters of endless variety. I have always found his counsel wise, far-seeing, singularly constructive, and ever given generously, patiently and without reservation. In relations such as these one comes to know a man intimately and truly. Never have I known a man more sincerely animated by a sense of loyalty and personal duty. His is a loyalty to those things which are highest and finest in our present-day existence, to Judaism and the Jewish people, to America and its ideals, to mankind and its well-being and progress. In the discharge of these loyalties no duty is either too great or too small to command his earnest and most responsible and self-sacrificing effort. Of himself, as well as of his, he gives whole-heartedly and eagerly for every worthy cause. Stubbornly upholding the finest Jewish traditions, he lives a true Jewish life openly and proudly in the sight of all men and thereby dignifies the name Jew and brings honor to Judaism and the Jewish people. Progressive in thought and outlook, he is sane and conservative in practice. For seventeen years he has served faithfully as Chairman of the Board of Governors of the Hebrew Union College. During this period the College has progressed and steadily enlarged its achievement and elevated its standards and ideals. In no mean measure is this due to his prudent, sagacious leadership. The Hebrew Union College and Judaism and the Jewish people are immeasurably indebted to him. To acknowledge this debt openly and gladly is the only reward which can be paid to him; and with this to

Dr. Morgenstern

couple the fervent, heartsprung prayer that even as God has blessed him singularly with health, strength and vigor during these 75 years, so may He bless him further with many more years in which he may continue to labor actively and fruitfully and to reap a rich, inexhaustible harvest of the good seed which he has sown so abundantly.

DR. JULIAN MORGENSTERN, *President,*
Hebrew Union College.

* * *

THE B'nai B'rith Hillel Foundations in American Universities join in sending felicitations to you upon the occasion of your 75th birthday. Your leadership in B'nai B'rith coincides with the origin, development, and expansion of the Hillel movement, and in this sense our vital college program is intimately linked up with your career. We rejoice in its continuous usefulness and pray that you may be spared for many years of service to Israel and to the youth movement which you have helped to bring into being.

Dr. A. L. Sachar

A. L. SACHAR, *National Director,*
B'nai B'rith Hillel Foundations.

* * *

ON behalf of the Union of American Hebrew Congregations, I beg to extend hearty congratulations on your 75th birthday anniversary. Your services rendered to the Hebrew Union College, to the Union of American Hebrew Congregations, and to the B'nai B'rith are gratefully acknowledged on this occasion. May you be blessed with vigor of mind and body to continue many more years of your valuable and devoted work to the cause of Judaism and human fellowship. Your fellow members of our Board are sending you their kindest regards.

Ludwig Vogelstein

*LUDWIG VOGELSTEIN, *Chairman,*
Executive Board, U.A.H.C.

* Mr. Vogelstein died Sept. 23 at his home in New York.

DISTRICT No. 1

(New York, Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont, Eastern Canada.)

I HEARTILY welcome the opportunity of conveying the greetings of District Grand Lodge No. 1 on the occasion of the 75th birthday of our beloved President, Alfred M. Cohen.

For close to ten years he has directed the efforts of our great Order with wisdom, sincerity and courtesy. He has endeared himself to many thousand members of B'nai B'rith who have had the opportunity of meeting him personally, and has enhanced the reputation of our Society by the sane judgment he has used in the handling of world Jewish problems.

Through his efforts B'nai B'rith, from year to year, has become better and more favorably known, until it is now recognized as the spokesman of Jewry throughout the world.

It is the hope of the brethren of District No. 1 that our esteemed President will be spared in good health for many years to come.

HORACE R. COHEN, *President.*

* * *

DISTRICT No. 2

(Ohio, Kentucky, Indiana, Missouri, Kansas, New Mexico, Wyoming, Colorado.)

I SEND you greetings on the occasion of your 75th birthday. B'nai B'rith and each and every member thereof, and Jewry the world over, rejoices with you on this festive occasion. We praise God that in the midst of all of the turmoil and strife that has afflicted our people and that threatened our peace and security in many places on this earth, we have you, our stalwart leader and our courageous spokesman, to lead us through the path that is so beset and so fraught with obstacles and danger.

We trust that upon the attainment of this milestone in your career, you will now take fresh hope and courage to carry on until the next milestone, when we may again have the joy of expressing to you our admiration and our gratitude for your splendid example of self-sacrifice and loyalty to your people and their well being.

LOUIS KRANITZ, *President.*

* * *

DISTRICT No. 3

(Delaware, New Jersey, Pennsylvania, West Virginia.)

THE life of President Alfred M. Cohen is so closely identified with devoted service to Jewry and Judaism that we lose sight of him as an individual and are able to visualize him only as a public servant on behalf of Jewish interests. As an individual he possesses all those admirable qualities which, had he desired, he might have diverted to his personal gain and aggrandizement; yet he chose to devote his entire service for Jewish welfare and betterment.

President Cohen is a leader in Israel and his leadership is a blessing to Jewry. Under his leadership B'nai B'rith has attained great heights and today it proudly stands as the guardian of all Israel, protecting it from disintegration within and attacks without.

Echoing the prayer of all Jewry, District Grand Lodge No. 3 prays that his leadership may continue for many more years and guide us safely to greater achievement, and that to our beloved President these years may bring happiness and contentment which he so richly deserves.

FRANK R. S. KAPLAN, *President.*

* * *

DISTRICT No. 4

(California, Arizona, Idaho, Montana, Oregon, Utah, Washington, Western Canada.)

VOICING the sentiments of the entire membership of District No. 4, B'nai B'rith, we join in sincere felicitations to you upon your having reached the 75th milestone of your eventful career. Greater even than all our greetings to you at this time, is the knowledge possessed by us all as you approach the sunset of your life, of the distinct service rendered by you to Jewry and humanity, pre-eminent in sincerity and in accomplishments, and also the possession by you of the real affection of countless friends.

DAVID BLUMBERG, *President.*

* * *

DISTRICT No. 5

(Eastern Florida, Georgia, Maryland, North Carolina, South Carolina, Virginia, District of Columbia.)

CONGRATULATIONS to Brother Alfred M. Cohen, the beloved President of our Order, on his 75th birthday. His has been a gloriously useful life of service to his fellowmen and to his coreligionists such as few of his contemporaries can boast of. That he may continue to enjoy good health for a great many years to come is the earnest wish of his brethren in District No. 5.

DR. LEON BANOV, *President.*

DISTRICT No. 6

Michigan, Illinois, Wisconsin, Minnesota, Iowa, Nebraska, North Dakota, South Dakota, Central Canada.

WE honor, on this occasion, one who has for many years been recognized as a leader in every worthwhile Jewish endeavor, and who, for nearly ten years, has given of himself unstintingly in carrying forward the noble ideals for which B'nai B'rith stands.

ARTHUR BRIN, *President.*

* * *

DISTRICT No. 7

Western Florida, Alabama, Arkansas, Mississippi, Oklahoma, Tennessee, Texas, Louisiana.)

TO our Brother President, District No. 7, B'nai B'rith, sends greetings and adds to its sincere congratulations sentiments rising out of the happy occasion which marks his 75th anniversary.

There is a growing old which is pathetic and tragic in its frustration of everything but the achievement of empty years. Yet there is an old age which means a ripening of wisdom through experience, which leads to the maturity of powers needed in leadership, which adds to the golden crown of years divinely bestowed, precious jewels of man's own service to high causes.

That to our worthy President has come the boon of growing old thus gracefully and effectively, gives to those who call him leader such joy and happiness as softens the tender prayer that he be spared to his dear ones, to Israel and its causes in fullest vigor—"ad ma-oh shonoh"—to the hundredth year.

RABBI EMIL W. LEIPZIGER, *President.*

* * *

DISTRICT No. 8 (Germany)

AS the German District today sends its greetings and best wishes to the President of the Order, in loyalty and gratitude, his personality appears again before us, alive and fresh, as we knew him years ago.

A knowledge of Alfred M. Cohen's personality is something especial, a union of quiet wisdom and strong temperament.

True temperament is something different from oratorical or theatrical vivacity. True temperament is harmony of feeling and will, of sentiment and decisiveness. A man of this temperament cannot be silent before injustice, pain or need; he throws evil out and brings in the good.

Wisdom is an attribute of age, temperament of youth. In Alfred M. Cohen both reside. Wisdom and temperament, age and youth. It is our only wish that it may so remain for him in the coming years; to be one of the aged and at the same time one with youth.

DR. LEO BAECK, PRESIDENT.

* * *

DISTRICT No. 9 (Roumania)

EVERYWHERE that the standard of B'nai B'rith waves we are preparing to fete our beloved Master, Alfred M. Cohen, on the occasion of his 75th birthday, as a noble man and as a great Jew.

Great deeds, exemplary men, brave defenders and broadminded leaders compose our Order and are the proof and the witnesses of our ideals.

In such a time as the present the great President Alfred M. Cohen is a leader because of his character and his accomplishments.

I am happy to show our allegiance to him and to the American B'nai B'rith.

DR. T. NIEMIROWER, PRESIDENT.

* * *

DISTRICT No. 10 (Czechoslovakia)

ON the seventy-fifth birthday of the reverend President of our Order, we of the Czechoslovakian District wish him much happiness.

When we were privileged to greet Brother Cohen on his first European visit, we all felt his passionate optimism on all things, his living accomplishments, his warm sympathy; and his wisdom and the strong charm of life as he spoke impressed us forever. With wonder we look upon him in the past year, as he crossed the ocean again, unmindful of his years, to attend a conference and with great willingness offer advice for his cause.

Not very long ago Brother Cohen wrote an article in the B'nai B'rith Magazine called, "Learn from Czechoslovakia," in which he described an unforgettable moment as he sat in the meeting at Prague and, as the name of Masaryk was spoken, the members all rose and the dignified likesness of our State-President was hung upon the stage amidst an ovation. At this moment Brother Cohen, who is a citizen of free America, was united with us in deepest sympathy that the age-old ideals of Judaism and personal peace are only found through righteousness and honor and dignity of men.

We hope that these ideals, which have suffered sorrow and to which Brother Cohen has devoted his whole life, may be raised again to their standard of purity.

DR. JOSEPH POPPER, PRESIDENT.

* * *

DISTRICT No. 11 (Turkey, Greece, Syria, Jugoslavia)

THE position which you have reached, because of your great culture and your rare qualities of heart and spirit, and the excellent use to which you have put them, is a lesson to every observer who can see in the examples which you give him qualities which he should emulate and which should rouse him to action.

These are the things which are reflected in your life and the halo is double—American and Jewish.

Endowed with rare willingness and with remarkable aptitude for work, believing in the Jewish traditions and profoundly attached to the cause of Judaism, you have never lost sight, in the course of the preoccupations which absorbed you, of the interests of your religious brothers, among whom you are one of those who honor not only American Judaism but that also of other countries.

In the name of the General Committee, in the name of all the Lodges in our District, and in our own names, we extend to you on this happy and memorable occasion our most warm and affectionate felicitations as well as our respectful and brotherly wishes for many years of health and vigor for your family, the B'nai B'rith, and for all of those to whom you represent a symbol of work, kindness and love.

J. NIEGO, PRESIDENT,
H. REISNER, VICE-PRESIDENT.
J. SCHAKI, SECRETARY.

* * *

DISTRICT No. 12 (Austria)

ON the 19th of October our great Brother Alfred M. Cohen will reach his 75th birthday in the fullness of youth and freshness of spirit —75 years of life under that trinity—kindness, brotherly love and harmony.

It is not in my power to trace here the highlights of his career and I must console myself with the small space available, but one thing I must say—what Brother Cohen did as leader of B'nai B'rith and citizen of his city and what social honors have

(*Continued on page* 26)

German Jewry Maintains Its Culture

(From the wreckage of Jewish life in Germany, our people there are heroically salvaging everything possible under the circumstances. In the midst of economic and social devastation, they are clinging to such cultural activities as the government still permits. This is being done by means of "The Culture Union of German Jews" (Kulturbund Deutscher Juden). The origin and activities of this splendid organization, now a year old, constitute an inspiring page in the terrible history now being written in Germany. We present herewith an authentic account of them, prepared by the Kulturbund itself at the special request of the B'NAI B'RITH MAGAZINE.—*EDITORS.)*

AT the beginning of 1933 the elimination of Jews and non-Aryans from all branches of public life, particularly artistic life, began in earnest as a result of the rise of the nationalist spirit. We faced the following needs: a thoroughly united leadership, a constructive plan, the cooperation of the new government, and the restoration of a normal physical and cultural existence to the long-settled Jews of Germany so that they might have the opportunity for their accustomed self-expression.

Early in April, 1933, the young Director, Kurt Baumann, established a contact with the former *Intendant* of the City Opera, Dr. Kurt Singer, and laid before him all the details of the proposed "Jewish Cultural Union." Dr. Singer had a similar plan of his own. These two independent projects were gradually merged to form a complete and perfect plan based on the best parts of both. The resultant program was turned over to the great spiritual leader, Rabbi Dr. Leo Baeck of Berlin, for execution.

Through him a spirit of exceedingly active cooperation developed between all Jewish organizations to elaborate upon the plans and, particularly, to obtain the consent of the Prussian State Government for our work. The response from the leading Jewish personalities in Berlin was extraordinary indeed. Through the loyalty and courage of our leadership, as exemplified by our spokesman, Dr. Singer, who labored devotedly for the realization of the proposed program, it was possible to begin the preliminary work of the new organization in the early part of July.

Permission to establish "The Culture Union of German Jews" was granted Dr. Singer personally by Prussian State Commissar Hinkel, on the following basis: that it be an exclusively Jewish attendance-organization, composed of an altogether Jewish membership, and that the announcements of its activities be limited to the Jewish press.

The structure of the organization is as follows: there is an Honorary Présidium. At its head are the leading personalities in German Jewry such as Dr. Baeck, Martin Buber, and others of equal reputation. Until his recent death, Jacob Wassermann was a member of this body. The responsible head of the organization, culturally as well as technically and practically, is Dr. Singer, who is also *Intendant* of the theater and the opera of the organization. In addition, there is a Board composed of representatives of various leading Jewish organizations.

The practical work of the Culture Union is divided into four principal departments: theater, opera, concert, and lectures. In turn, they are divided into smaller units, forming the artistic staff of the enterprise. The most important personalities of this staff are Julius Bab, a leading dramatist, who is manager of the opera division; Joseph Rosenstock, general musical director; and Dr. Fritz Jessner, manager-in-chief of the theater. The management of the combined project is entrusted to Dr. Werner Levie, the organization's secretary. The financial basis of the Union is an assured admission-paying organization which at the beginning of the 1933 theater season, in October, totalled 17,000 members. Each pays dues amounting to two and a half marks each month, and receives in return one theater admission, either for a play or an opera, one concert, chamber music or orchestra, and one lecture. About 250 artists, clerks, and workers are employed. Their salaries guarantee them a minimum kind of existence. The artistic work is arranged on a purely stock basis.

The following have already been performed by the Union: Lessing's "Nathan"; "Figaro's Wedding", by Wolf Ferrari; "Sonkin", by Juschkewitz; Schnitzler's "Paracelsus"; "The Esther Fragment", by Grillparzer; "Tales of Hoffman", by Offenbach;

(*Continued on page* 24)

Reports On Kulturbund

WOLFE KAUFMAN, a member of the editorial staff of *Variety,* has recently returned from Germany. He was interviewed by Henry W. Levy for the *Jewish Daily Bulletin.* Mr. Kaufman had the following to say about the Kulturbund.

"In order to attend a performance I had to obtain the guarantee and endorsement of three prominent Berlin Jews. To secure entrance one needs a bona fide stamped, checked and double-checked membership card of the Kulturbund, each card bearing a photograph of the bona fide bearer. Out of towners find it almost impossible to attend the performance. I was very lucky to gain admittance.

"But when one does gain admittance, it is well worth all the trouble. The reason being that the dramatic performances are made up of some of the finest actors in Europe. Before Hitler, 80% of the German stage talent was Jewish; now this small theater, and a few similar ones scattered throughout the country, chooses its cast from this plethora of talent.

"The performances are so good that the fame of this theater has passed around Berlin's non-Jewish quarter with some embarrassing results. Requests for entry and admissions are coming more and more frequently from 'Aryans.' To see a good show in Berlin, the theater lover has to go to the theater of the inferior Jew. But the troupe and its management are adamant since infraction of the rules might result in the organization losing its license. Few, if any 'Aryans,' have thus lavished this artistic treat upon themselves."

The Key To Jewish Leadership

By JAMES G. HELLER

Hillel students celebrate all Jewish holidays enthusiastically. Here is a typical Hillel observance of the Seder ceremony.

THERE are certain organizations which occupy key-positions in relation to a cause. Such a one is the B'nai B'rith Hillel Foundation. It does not serve hundreds of thousands of young people. Its program is not intended for the consumption of young Jews and Jewesses indiscriminately. It has never spread itself thin over a large and varying area. But, on the other hand, the task to which it is dedicated ought to be recognized by every intelligent Jew as one of the most important of all those that have confronted and still confront us.

Even before it came into the field there were countless addresses delivered in rabbinical assemblies and before national Jewish conventions, pointing to the deplorable losses Jewry was perpetually sustaining from above, how those who should become the material out of which future leadership would emerge spent the time of their university training moving away from their heritage in a centrifugal line that was almost unswerving. For ages Judaism had been a religion based on reason, relying upon the processes of education for its perpetuation. It had never sought to plunge the minds of its worshippers into a dim religious light and to reserve its truth for an inner circle. Even before the Dispersion it had glorified intelligence, and sought its leaders among those who could master the intricacies of its tradition. What more obvious peril then could threaten it than that its most gifted stratum should be cut away!

And yet there can be no question but that exactly this was happening. Nor was this phenomenon to be placed in the same category as that which had been part of our historic experience for some centuries. Genius of certain kinds had always tended to drift away from us. The lure of the world was almost always too great for the Heines, the Rubinsteins, the Mahlers, and all that ilk. But these were comets that detached themselves from our solar system and wandered off into outer space.

Here was a danger that was new to us, that struck much nearer the heart. For several generations we had been losing a large section of our university-bred men and women. The universities themselves were in the grip of the skeptical spirit of the Nineteenth Century. A crass materialism suffused their atmosphere. They were in reality inimical to the spirit of all religion, save in isolated places. The contrast offered by their life and their spirit with the homes from which Jewish youth came was too great, and the result was a rapid divorcement from the past. All tradition became suspect. Were we not living in a new world? And did not science rest, at least in theory, upon a completely open mind, without the barriers of beliefs and prejudices?

There were two forces that made Jewish students extraordinarily susceptible to these influences. Whether they realized it as individuals or not, they were still entranced by the highway that was open before them, still enchanted by the world that had been *terra incognita* to their ancestors. And secondly, most of them were equipped beyond the average for the conquest of this world, the prizes of which were for those of keen intellect, which placed its emphasis upon dispassionate, orderly thought. Back of them was an unparalleled process for the selection of exactly these qualities. Here suddenly was thrown open to them an immensely expanded opportunity for their employment.

Much more might be said about this situation. But hardly a leader in Jewish life, from whatever faction he might come, failed to recognize its reality and to plead for effective

A typical Hillel discussion group. They're discussing a subject of Jewish interest, but there are many Gentile students in the group.

Upper left: a scene from "The Dybbuk" as staged by the famous Ohio State Hillel Players; below it, a peep into a Hillel Foundation home. Top, right: a group of girls at the Illinois Foundation, making Braille books on Jewish subjects for the Jewish blind in institutions.

measures to meet it. Numerous devices were tried. Most of the national Jewish bodies, secular and religious, made attempts to organize Jewish university students. All of these were well-intentioned, and all of them were unsuccessful, some more patently than others. One of the earliest groups, which met with a certain measure of success for a while, was based on the idea that Jewish students should unite about Judaism as a culture, that they should combine with their non-Jewish fellows upon an academic plane, for the description and discussion of Judaism as a cultural tradition, its character, its contacts, and its contributions. Its platform was nonpartisanship in regard to all controversial issues within and without the Jewish fold.

Another group attempted to establish small congregations with the aid and the watchful sponsorship of neighboring rabbis. Visiting speakers were brought, a choir established and some degree of spontaneous participation upon the part of the students encouraged. There were one or two thriving colonies of this character, but in most places the attempt was abortive.

We might describe a number of similar tentatives made by other Jewish groups, but in sum they were all the same. Not one of them took a firm hold among the students themselves. Not one took root in the American university, or gave promice of moving appreciably toward the goal we have already described.

The credit for the first organization that has any genuine accomplishments in this field, and that appears to have any great hope of coping with the problem, belongs primarily to Rabbi Benjamin Frankel, and to B'nai B'rith. Later on we shall relate briefly how this came to pass. For the moment let us leap ahead and inquire concerning the principles, in contrast with the foregoing, upon which the Hillel Foundations rest.

The plan was not strikingly new. It had already been put into operation by various non-Jewish groups. It rested primarily upon the labor of a resident leader, someone who should live on the campus among the students, who should know them intimately, throw himself into their life and their problems. His main function, of greater importance than all the specific activities he was to initiate, was to serve as a rallying-point for the students of a given faith. In the early days a great deal of objection was made to this plan, for it was contended that it would tend to emphasize credal cleavages, to draw more sharply the old lines. The actual facts at universities, and the experience of the Hillel Foundations, have shown how shallow was this way of looking at things. I recall years ago that the head of a large department in one of the great Eastern universities told me of the bad name the Jewish students had acquired in his institution. They seemed to lack any sense of responsibility, to be devoid of pride, to indulge in escapades that went far beyond the bounds of boyish pranks. Nor, he told me, could he understand why it was that every other group had some kind of Foundation upon his campus, which gave to the students concerned a rallying-point, a dignity of group-life. He pled that the Jews of the country do likewise.

But, of course, the role of the leader of the Foundation was not to be passive. He was not to rest content with gathering Jewish students about himself. He was also to give them various kinds of activities, which should serve to perpetuate in them and through them that there was no necessary antithesis between higher learning and their spiritual heritage that each might be used to complement the other. Toward this end, it was to be his aim to begin work in two general directions first, religious and educational. He was to furnish opportunities for religious observance along both liberal and conservative lines. Although he might call in the aid of outside speakers occasionally, most of the time it must be himself who would lead the students and speak to them. One of the first tests of his success should be his ability to conduct services that possessed vitality. There were many correlative problems that rose along the way. The ritual of our Reform synagogues is far from appropriate for these purposes. And it is far from certain that our general mode of worship does not need adaptation to the spirit and the intellectual approach of collegiate youth.

Secondly, the leader of a Hillel

p, left, shows Jewish students leaving temple after Hillel service. Both Orthodox and Reform services held at all Foundations. Top, right: the Hillel undation at the University of Michigan; below it is home of the Foundation at the University of Cali-nia. All of the Foundations have similar headquar-ters, where most of the activities are housed.

undation should be a teacher. ally he should win the coopera-n of his university, so that his sses shall not be an appendage, become an integral part of the tem. Here his task was an espe-lly important and difficult one, to ive to open up to Jewish—and n-Jewish students who might wish come—some areas of the enor-us ranges of Jewish history, of vish tradition, of Jewish philos-hy, etc., etc. He must select urses that would be attractive ough to bring in the students, and id enough to leave them at least th a precipitate of knowledge and husiasm. There are still many estions that need to be solved in ation to this phase of the task. all the training be primarily for ders? Or shall it be designed for pad popular consumption? Shall leader of the Hillel Foundation k to instill ideas and zeal into a osen few, a modern Remnant, or ll he strive to turn, even though slightly, the interest of the aver-e young Jew and Jewess? In real-, this is a problem not only for Hillel Foundations, but for Jew-life in general.

Naturally, there must be many ner activities besides these two. In attempt to weld the Jewish stu-nts together, there should be a me, a meeting-place, as attractive it can be made, hospitable, with ple room for classes, clubs, com-ttees, a library, offices, a reading-om, a larger space for lectures, amatics, and dances. These are eal requirements, which as yet ne of the houses meets. The stu-dents themselves should be organ-ized. It should be primarily their activity. Recently I visited one of the Foundations, and it was a genuine joy to attend a meeting of the Stu-dent Council, to observe the busi-ness-like way in which it went about its affairs, the interest which had gone far beyond the blatant stage, the manifold functions it was per-forming through its standing com-mittees. To this it would be wise policy to couple committees of citi-zens of the adjoining adult communi-ties, who should give aid and advice whenever they were wanted or needed. And social activities should still further be encouraged, to carry on the purposes already outlined. These might include dances, dra-matics, debates, etc., etc.

Let us now turn briefly to a sur-vey of the actual history of Hillel. As we have already said, it was the inspiration and the labor of Rabbi Benjamin Frankel, a graduate of the Hebrew Union College, that was in the main responsible for launching the organization. I knew him well, both when he was a student, and after his graduation. He was a young man who combined geniality with vision. He had had all through his student years extraordinary con-tacts of friendship and understand-ing with student-groups over a large part of the country. Perhaps it was for this reason that he wished to work among them, and that he saw the way to help them. In his senior year he served as Student Rabbi of the Champaign-Urbana communities. After his graduation he went as rabbi to these communities. A large

part of his work was almost at once among the students of the University of Illinois. Only a short time elapsed when Frankel con-ceived the idea of the Hillel Founda-tion. I am not sure of the exact fashion of its first establishment. I believe that it was owing to his ener-getic work in interesting leaders of the Chicago Jewish community, who first furnished the funds. At any rate, one year later, in 1925, B'nai B'rith took it over. This was the result of an eloquent plea Rabbi Frankel made before the Interna-tional Convention of the Order in Atlantic City. B'nai B'rith followed his lead in the inauguration of a na-tional program. Foundations were established at the University of Wis-consin in 1924, Ohio State Univers-ity in 1925, the University of Mich-igan in 1926, the University of Cali-fornia in 1927, and at the University of West Virginia in 1928. A tem-porary halt was caused in the pro-gram of expansion by the years of stringency that followed. Neverthe-

(*Continued on page* 28)

A Gentile States the Jewish Problem

By PROF. HAROLD M. VINACKE

BECAUSE of the fact that the Jews regard themselves as a distinct racial group, and are so regarded, and since they are divided and live precariously in various national states without having any state of their own, the desire has grown for a national home. This desire found a tentative and partial expression and acceptance in the western world in the Balfour Declaration. This was intended to establish Palestine as a spiritual home for Jews of all lands, and to provide a place which the oppressed among the Jews could colonize. But, disregarding the problem of relationship of Jews and Arabs in Palestine, it is quite obvious that the Jewish problem as it exists in the countries of western Europe and in the United States cannot be solved in and through Palestine. Palestine, as a Jewish national home, could only effect a solution of the problem if it were capable of absorbing as colonists the majority of the Jews of the world, giving them a national state of their own to which the problem of protection and interposition in behalf of nationals abroad could be transferred. Since the country cannot be expected to attract and sustain as settlers more than a small proportion of the Jews, the problem remains of finding a workable relationship within the national states of the west between the Jewish and non-Jewish portions of the national citizenship. From this standpoint it may be suggested that the emphasis on the National Home has an unfortunate as well as a beneficial effect. The idea provides an escape from the reality of the problems of life for non-Palestinian Jews, thus serving much the same purpose as the otherworldliness of medieval Christianity, and this may conceivably be advantageous. But it also serves to renew and strengthen the emphasis by the Jew himself on the conception of his alienage in the community within which he has to reside.

Here is one place that there seems distinctly to appear a Jewish responsibility for the existence and the perpetuation of the so-called Jewish problem in such a country as the United States. The individual Jew tends never completely to lose his consciousness of himself as a member of a distinct group within the community. This group consciousness and cohesiveness is admirable in many respects and has certain values which flow from it both for the Jewish and the non-Jewish portions of the community. The individual may get a feeling of strength and security through his consciousness of group support, and he gets an outlet for his energies through group activities. But, without dwelling on the many beneficial effects of group solidarity, which are too well known to need emphasis by elaboration even if space permitted, it must be recognized that intense preoccupation with the group has a divisive effect within the community, the consequences of which are sometimes far from good. This is especially true when the point of emphasis is racial, as the term is popularly used. The emphasis has peculiar importance when the members of the so-called race are widely dispersed among a number of existing states. One consequence of this is the resentment engendered when there comes an attempted external interference through the medium of government with the activities of the state. But within the state also there is normally an adverse reaction against a racial or national group which, as such, seems to be attempting to influence public policy along the lines of its separate group interests, rather than theoretically attempting to promote the general welfare.

Disregarding politics, however, the unfortunate effects of the Jewish emphasis on the group are equally revealed within the state in terms of individual relations. To the extent to which the individual Jew subordinates his own individuality and emphasizes, in his intercourse with the non-Jew, the group affiliation, it becomes difficult to deal with him as an individual. It would seem that he might retain his religious or racial consciousness, sympathies, and interests without the over-emphasis which comes from an insistence on being considered, in daily intercourse, as a member of the Jewish group in the community. Many Jews, it must be recognized, do just this, and for them as individuals it would seem that the problem of adjustment to the community might be considered to be satisfactorily solved. But it must be recognized that they are able to enter into satisfactory relations with the non-Jewish as well as the Jewish part of the community because they possess personal qualities of a high order. From this it might readily be concluded that they establish a satisfactory adjustment to the community in spite of the fact that they are Jewish rather than because they allow themselves to be dealt with as individuals. That, I suspect, is the usual way of putting it both among Jews and non-Jews. But it would seem to be not merely an unfortunate way of putting it but also a way that has the effect of somewhat obscuring the truth. Many non-Jews find it difficult to get along with their fellows because they possess personal traits which make satisfactory social intercourse difficult. Many find it difficult to elevate either their social or their economic position in the world because of defects in their character, their habits, their intelligence or because of the tendency toward social and economic rigidity in society. But intelligent people do not fail, in the case of the non-Jew, to ascribe the treatment accorded to him as an individual to his personal qualities. Success as well as failure is attributed to the personal qualities of the individual. To be sure, we may be conscious of the fact that the individual has possessed the personal traits that have enabled him to rise above his environment, and we must recognize the fact that his environment may have left its mark on him. But it is not the environment but the mark which it has left on the individual which may be singled out for comment and which may be determinative of social relations. Having left an unfortunate environment, by the second or third generation it has been largely forgotten; at any rate it is not consciously emphasized by the individu-

(*Continued on page* 31)

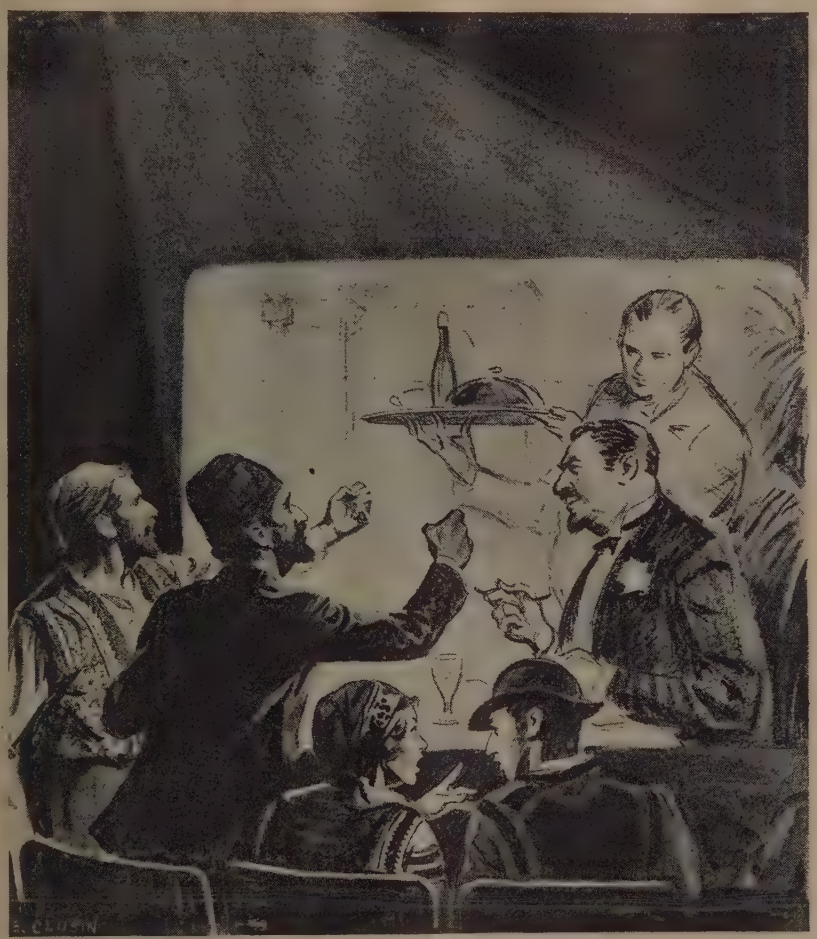
The Haunted Cinema

By LOUIS GOLDING

THE incident I am about to relate concerning Kravest and the cinema there, and the Strange Thing that befell that cinema, I should not myself believe had it taken place outside the limits of the province of Bessarabia; had it taken place, in fact, anywhere but in Kravest itself. I should probably not have shaken off my drowsiness to listen to Reb Laibel at all, had not the sainted syllables of Kravest fallen from his lips.

It was the dusk of the Sabbath, when the greybeards gather in the side-room of the synagogue and tell stories of Eastern Europe, punctuating their memories with subtle quotations or complex analogy. And as Reb Laibel wound like a stream from meadow to meadow of his story, you would have thought that the country he had left three or four months ago was somehow immortally enwalled from our modern age. Until, with a pronunciation I dare not transcribe, he spoke of a cinema—spoke of it, moreover, with no less heat than his Hebrew compatriots must have spoken of Torquemada. And then it was that I heard the name of Kravest, Kravest and its sanctities, and I shook myself and listened.

For my father used frequently to speak of Kravest. It was to him a sort of Hesperides, and its golden apples were the Scrolls of the Law. The ear-locks of the old men in Kravest hung down to their jaw-bones. The wigs of the married women were prompt and lustrous. Little boys could repeat by heart the whole Pentateuch. Babes had insisted upon fasting throughout the Day of Atonement. It was stated—and my father for one would not contravert the report—that one year, when the festivities of Sinchas Torah were completed, and Rabbi Avrom, with his flock of revellers, trooped from the Synagogue of the "Godly Brethren," he had ordered the moon to perform a circle four times round a certain star, once for each wall of Paradise—and the moon had obeyed him. So the whole company swore, and who dared question it? And such was the holiness of Kravest that even the Gentiles of that town had been touched with the surf of her holy tides. It was not unknown that certain of them had been seen, on the Feast of Tabernacles, to shake the palm and reverse the citron as the old Jews passed with them on their way to the "Godly Brethren".



There was no room for doubt. The familiar twisted nose of Reb Ruven came nearer and nearer to the camera.

This, then, was Kravest. Had a cinema come this way? O dolorous event! And this was how it came to pass, as I learned it from the lips of Reb Laibel. Reb Avrom—peace be upon him!—had gone to rest, and though his successor at the "Godly Brethren", Reb Zcharyah, had as much erudition—if that were humanly possible—as he, he had not the same strength of character, the same faculty for prophetic invective against any least transgression of the Law. This it was which had given their chance to the three principal merchants of the town, Reb Yankel, Reb Shtrom, and Reb Ruven. There was no doubt

(*Continued on page* 24)

The WOMAN'S REVIEW

The Motion Picture Upheaval

WOMEN are taking a prominent part in the motion picture controversy that has shaken the country. The producers have been accused of pandering to baneful and debasing taste, with an excess of crime and sex pictures.

Unfortunately, this criticism of the motion picture world is too elementary. And the fight against the producers means just that to most people who are taking part in it. They have failed to grow up in both vision and knowledge. They have allowed even greater sins of the motion pictures to escape—sins of omission and commission.

Very recently, I saw a news reel that presented a few photographic flashes on the late textile strike. The workers who refused to side with the union strikers were interviewed and their statements spread among the millions of our movie audiences. But not one striking union member was presented. That procedure is un-American and un-sportsmanlike. It is discrimination that is malicious in nature. It obstructs the development of an intelligent public, a public which ought to have access to information on both phases of a controversy and thus be enabled to form a sound judgment. Injustice of that sort breeds more gangsters than gangster pictures. It is a situation that calls for severer condemnation than has been heaped upon the products of Hollywood.

We are all of us aware that a stupendous sum goes into the making of various films. There are even instances when the cost of a particular picture exceeds the total sum expended by the entire public school system of the United States for educational motion pictures for classroom use, as part of a visual education program. Our women ought to do something about it! Why should the institutions entrusted with the education of our sons and daughters be treated so niggardly? The interests of our youth could be wholesomely molded by a school system that was supplied with adequate funds for building up its educational motion pictures for use in the classrooms. History can supply an abundance of material for romance, heroism, deeds of humanity and the furtherance of international peace. The United States offers an unusual background for studies of group and racial relations that could become the themes of motion pictures.

If we are determined to do something about the motion picture issue, let us not overlook those challenges that point to lost opportunities in our educational system and to the eradication of injustice to any segment of the American people.

Wife of the Soviet Republic's President

IN the pages of Boris D. Bogen's "Born a Jew", one is carried to a variety of worlds in which the fortunes of the Jew are recited with a deep sympathy and understanding. Dr. Bogen, in his later years, went back to the Russia from which he had come to the United States. But it was a Soviet Russia, in which the laws of the Czar were no more.

He preserved the record of an exceedingly interesting visit with Kamenev, then acting President of the Union of Socialist Soviet Republics, and his wife, Olga Kamenev. Dr. Bogen had gone to Soviet Russia at the instance of the Joint Distribution Committee. His responsibilities brought him in constant touch with Mme. Kamenev, who was chairman of the Commission that dealt with foreign relief organizations. He characterizes her in his book as "a woman of unusual ability and intelligence, a daughter of Jews. Her noble presence was like an admonition and the graft and the favor-seeking disappeared from the affairs of Russian relief administration." She, with her husband, had been one of the persecuted and hunted revolutionaries in the days of the Czar. She had tasted the bitterness of exile, but in her new position, she showed no pride or pomp—only a sense of duty.

When Dr. Bogen visited the Kamenevs, they lived in a building with other officials, within the walls of the Kremlin, where the Czars had their palaces. Their apartment of three rooms had to suffice for the President of the Soviet Republic, his wife, their two children, and for the President's secretary and servants.

Though Mme. Kamenev considered herself not as a Jew, but as "one of the family of mankind", Dr. Bogen reports that in unguarded moments, she would reveal a deep affection for the people from whom she was descended. She was always concerned that the Jews should stand in favor and good repute.

He tells of a visit with Mme. Kamenev to a Jewish shelter home. As they approached the door of that institution, they heard the children reciting their Hebrew lessons, and when they entered, they could still see the signs of confusion in the efforts of the pupils to hide their Hebrew books and to put away their hats, which they had worn during their study of the sacred tongue. The teacher stammered explanations, but Mme. Kamenev, Dr. Bogen reports, put him at ease with her smile of "sweet tolerance."

Dr. Bogen had another occasion to observe her attitude of sympathy and understanding. It was the Passover season and he had inserted a notice in the press that, under the agreement of the Joint Distribution Committee with the government, it was not permitted to lend assistance to any enterprise related to religious observance.

Mme. Kamenev intervened the very next day, urging that since matzoth was bread and only that kind could be eaten during the Passover, it was unjust to deny matzoth to the people. She promptly called a meeting of her commission and permission was granted to distribute funds for matzoth, through couriers who were hurried to the various parts of Soviet Russia. ESTELLE M. STERNBERGER.

B. ALTMAN & CO.

Altman opens twelve newly redecorated rooms . . . original, dramatic, brilliantly executed, and so ably adapted to present-day living that you will want to have us duplicate their ideas at once in your own home.

SEVENTH FLOOR

THE ALTMAN STAFF OF INTERIOR DECORATORS IS READY TO HELP YOU PLAN AND EXECUTE INTERESTING NEW INTERIORS FOR FALL.

Fifth Avenue . . . New York . . . Shops at . . . East Orange . . . White Plains

The Haunted Cinema

(*Continued from page* 21)

that they had long been working subterraneously to get the synagogue into their own hands, but they had never dared to emerge into the awful light of Reb Avrom's eyes. One flicker of that inspired eyelid and you saw them scuttle into their burrows with a shaking of timid abdomen and a flash of white tail. But the combination of the weak amiability of Reb Zcharyah with a certain deal in the exchange-value of roubles which was little to their credit and much to their profit gave them their opportunity. A bribed and hectored majority elected them to the three positions of office, and Reb Shtrom became the *parnass*, Reb Yankel and Reb Ruven the *gabboim*, of the synagogue.

Before very long rumors were abroad in Kravest that the new officers were convinced that the "Godly Brethren" was far too big and expensive a building for its purpose. It was stated that the upkeep of the establishment was robbing the children and widows. It was too near the centre of the town not to suffer a Gentile corruption. It could not be doubted that the barn-like building near the river on the outskirts of the town, would be more satisfactory as a synagogue from every point of view.

There is no time to enter into the historic battle that raged in Kravest. With a sinking of the heart I narrate only that the "Godly Brethren" removed to the riverside, and the old building itself was sold to an anonymous syndicate that converted it (if I am interpreting Reb Laibel's curious accent aright) into the "Grand Cinema de Paris". The "Godly Brethren" became a shadow of itself; for whilst Reb Zcharyah, with pale and haunted eyes, entrenched himself deeper and deeper into the fortresses of his intricate and unworldly scholarship, its three officers paid less and less attention to its physical organization. Some of the most valued and venerable old men had not the energy to drag themselves there three times a day. Some of the young men set out for the "Godly Brethren", but were entrapped by the cinema *en route*. Ichabod! The glory was departed! And the material state of Reb Shtrom, Reb Yankel, and Reb Ruven, for no explicit reason, became more and more prosperous. They were not seen to be particularly industrious on the money-changing market. Reb Yankel gave up his flour-mill entirely. All three spent their mornings together drinking *schnaps* and playing cards. Yet their fortunes seemed to expand as under a personal and private sun.

And then God intervened. So said Reb Laibel, drawing his fingers through the thickets of his long yellow beard. And so the others repeated as the miracle was unfolded in the thickening dusk. It must be understood that no special provision of films was made for the cinema at Kravest. Chaplin and Gable were the heroes of Kravest as they are the heroes of Los Angeles. A month or six weeks passed in which the transports of the degenerating Jewry of Kravest knew no intermission. Gallop and gallop went the horses over the prairies! Crackle and crash went the crockery in the ineffably comic restaurants! And then a calamitous film was displayed. The scene was a very expensive hotel in New York. The viands were of the most wealthy and the most profane order. But when none other than Reb Ruven was seen to be helping himself to a liberal share of milk-pudding after several courses of meats—damnable and most damnable juxtaposition!—conceive the state of mind of the audience at Kravest! There was no room for doubt. The familiar twisted nose of Reb Ruven, the scar below the lower lip, came nearer and nearer to the camera. A howl of execration was heard. But not so formidable as the howl which rent the roof of the cinema two weeks later, when Reb Yankel, in the costume of an English laborer, his corduroy trousers tied with string below the knees and stuffed into a monstrous pair of boots, was seen to be feeding a large sow in her sty and fondling one after another of her litter of sucklings. Walking-sticks hurtled through the air, seats groaned and split. In vain did Reb Yankel plead an alibi. In vain he urged that he never had set foot an inch beyond Kravest, as all the world knew. It was the hand of God, said Kravest, the hand of God!

The climax came a week later. The film displayed a scene which may well have been Hampstead Heath. Three pairs of figures, male and female, appeared on the horizon. Closer and closer they came, Reb Shtrom and Reb Yankel and Reb Ruven, and closer the Gentile hussies on their arms. (The crowd was roaring like a sea). Then the three couples sat under the shade of a chestnut, then their lips . . . . .

But there was a sudden shrill cry, a hissing and whirring, and at the moment that the cinematograph was flung to the ground, with a great rip the screen was torn from the beams. For the above One, said Reb Laibel, who shall understand His ways?

And the "Godly Brethren" returned to their temple, after a solemn purification, and piety came back to Kravest, and as for Reb Shtrom, Reb Ruven, and Reb Yankel, may the Black Wind, said Reb Laibel, uproot their hair in tufts!

German Jewry Maintains Its Culture

(*Continued from page* 16)

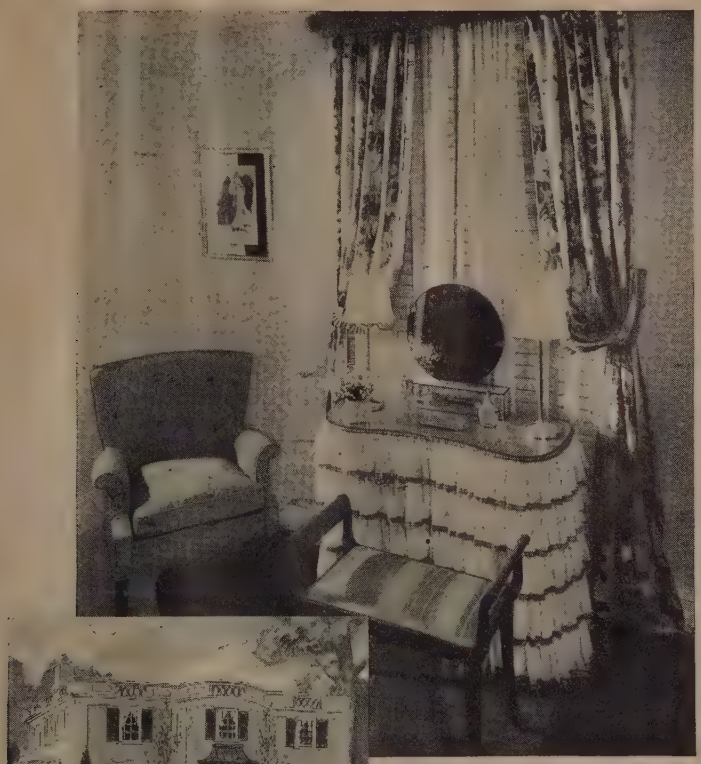
Shakespeare's "As You Like It"; and "The Wild Duck" by Ibsen. In addition, a great variety of concerts and lectures, matinees and children's entertainments, charity and visiting provincial performances, have been given—about 350 to date.

Theatrical performances are staged at the "Berliner Theater" in the Charlottenstrasse. Lectures and concerts are usually held in Berlin meeting halls.

Recently the government permitted the management of the Union to centralize in Berlin the Jewish cultural activities of the provinces, so that it might become the active leader of a nationwide network of Jewish cultural organizations. The organization is ready to march forward, and soon the Young Folks' and Student performances will be divided into separate parts of the parent body.

The Union is dependent on membership dues exclusively. It receives no subventions. But thanks to the collective devotion and self-abnegation of the members, it was found possible to bring such an organization into being, to keep it actively at work and to increase the artistic standards of its several departments from month to month.

That which a year ago was a dream is now a reality. The Culture Union of German Jews has become a living and productive organization of German Jewry, created by the will of a large membership and the conscientious devotion of each individual co-worker to perform a service of first importance in these troublous times.



IN THE *New*

HOUSE OF YEARS

The House itself still stands in our Fifth Avenue Shop but now it is entirely refurnished and decorated. From the 18th Century, old-world loveliness of furniture design, Sloane has created a new masterpiece of beauty in the home. The door is open for you every day during business hours.

BEDROOM OF THE DAUGHTER

Yellow, green and grey are blended to make this room classic in its lovely appeal. The carpets and walls are grey, the bedspread and chair covers are green moire, the curtains are green chintz with yellow figures.

W. & J. SLOANE . . . 575 FIFTH AVENUE, NEW YORK CITY

Happy Birthday, Mr. President

(*Continued from page* 15)

been linked with his name are known not only to our American brothers but throughout the world as well as in Austria where we are loyal to him and love and honor his name.

With pleasure, even with wonder, we see our beloved leader today strive with all his power to uphold the ideals of his youth. He crossed the ocean but a short time ago to bring aid to his oppressed coreligionists in Germany; he called the brothers together to unite them in the true spirit of B'nai B'rith. We greet the day with rejoicing on which our leader celebrates his anniversary. We who have the good fortune to call him Brother are proud of him and can express but one wish:

May the Almighty guard him from all sorrow, and give him the strength to work and to strive so that the future may not be lost in the past.

DR. LUDWIG BRAUN, *President.*

* * *

DISTRICT No. 13 (Poland)

ON the resignation of our unforgettable president, Adolf Kraus, Brother Alfred M. Cohen took the great and responsible position of leader of the world-wide B'nai B'rith organization, and he fulfilled the high duties connected therewith in such a way as to continue the traditions of this Order and its earlier leaders in full measure.

We are living through times now in which the Jews of the world are hard pressed, and Brother Alfred M. Cohen is he who is best fitted in all particulars for his task.

The Polish group of B'nai B'rith considers it a loving duty on this occasion to wish our beloved President the most heartfelt wishes for happiness on the fulfillment of his 75th year, and the further wish that our great and wise leader may keep his strength and his wisdom until a ripe old age. May God grant it.

DR. LEON ADER, PRESIDENT.

* * *

DISTRICT No. 14 (Palestine)

OUR esteemed President has not only been standing these many years at the rudder of the ship of B'nai B'rith and, as an experienced skipper, has guided it with wisdom and enthusiasm, but he has also been on guard to defend the highest interests of all Jewry. The words of the "Wisest of Men", "The hoary head is a crown of glory if it be found in the way of righteousness" (Proverbs 16, 31), has fully come true in the personality of our eminent President.

From the Holy Land, from the Mountains of Zion, we send hearty greetings to the venerable Jubilant. May God bless him with many years of happiness in which he may continue his sacred work, which he has made his life-goal.

J. PRESS, FOR DAVID YELLIN, PRESIDENT.

* * *

DISTRICT No. 15
(Great Britain and Ireland)

IT is a great pleasure to be permitted to record on behalf of District 15, Great Britain and Ireland, our congratulations to our distinguished President on the occasion of his 75th birthday.

We have just experienced the privilege of receiving him personally for the second time during his period of office, and were able to confirm once more our impressions as to his outstanding personality.

We found great inspiration in his presence, and were deeply impressed by his vigorous outlook combined with wide and restrained judgment.

His gentle manner, charm, and confidence, inspiring conversation, leave one with an unforgettable impression of clear-sightedness and a devotion to principle and straightforward dealing which have contributed so much to the high international reputation of our Order.

The Brethren and Sisters of this District desire to place on record their most hearty greetings and best wishes for many more years of great service to the Community and the World.

M. GORDON LIVERMAN, *President,*
J. H. TAYLOR, *Secretary.*

* * *

DISTRICT No. 17 (Bulgaria)

WE beg leave to submit our heartiest congratulations to the beloved international President of our Order, Alfred M. Cohen, on his 75th birthday, and to wish him a long, long life full of health and energy to enable him to continue his noble work.

The Patriarch of B'nai B'rith, our distinguished Brother Cohen, thanks to his painstaking service, perfect ability and constant fidelity, has brought our Order to the highest standard of ethical and philanthropic performance all over the world.

Without caring about his own comfort and convenience our Order's best champion heartily devoted himself to the noble cause of Judaism and many are his brilliant accomplishments in that direction.

ABRAHAM S. AFTALION, FOR ELIE SIDI, PRESIDENT.

* * *

Alfred M. Cohen at 75

(*Continued from page* 8)

up the atrocities perpetrated by the Nazis against German Jewry, President Cohen said: "Against these outrages right minded people everywhere are protesting. Speech and press wherever free unite in condemning this blot on the civilization of our time. Hope for its removal rests on a quickened public conscience manifesting itself so unmistakably that the German people themselves grossly wronged, may come to realize the injustice done in their name not alone to Jews, but in their government's treatment of the Jews, to all mankind." He then requested that the petition be forwarded to the German Government with an accompanying note from President Roosevelt.

Last November President Cohen and Dr. I. M. Rubinow, Secretary of the Order, went to London as the Order's representatives in the World Jewish Conference to aid German Jewry. After taking a leading part in this Conference, they went to Amsterdam to meet a hastily called gathering of German Jewish and B'nai B'rith leaders to get a first hand report on the situation. The President's personal contact with leaders abroad and his consequent familiarity with the many sides of the German problem have proved invaluable in determining the policy of B'nai B'rith.

During the last few months, B'nai B'rith American District Grand Lodges have been raising funds, at President Cohen's urgency, to provide some measure of direct relief for their German brethren.

During President Cohen's two administrations that great branch of the Order, the Anti-Defamation League, has become known, largely through its magnificent work since the advent of Hitler to power to practically every Jewish community in the land. Although the League is 21 years old, its early work consisted largely of what might be

The Box . . . a copy of a masterpiece

The Candy . . . . . ORIGINAL MASTERPIECES

The design for Schrafft's Gold Chest was copied right at the Louvre in Paris from the original Mazarin Chest. It's an ornament for any home. But more than that, it's a fitting container for the Schrafft's Luxuro Chocolates you'll find inside . . . the very aristocrats of Schrafft's long line of good candy, each one an individual masterpiece in its own right.

SCHRAFFT'S *GOLD CHEST*

$1.50 *a pound*

now in 1, 2, 3 *and* 5 pound Chests

lled the negative duty of combatg defamation and slander against ws on stage and screen, forum and ress. Within the last few years, owever, the League has broadened s activities to include, not only a owerful fight against Nazi inuences in this country, but also a *onstructive* educational effort to inrm non-Jews of the part the Jew as had and has in world culture and the progress of civilization—of resenting the Jew as he was and is life, contrary to the false picture him too often shown.

A dozen years ago, when immigration laws closed the gates of this country to immigrants, thousands of Jews from Eastern Europe went to Mexico. The lamented predecessors of Brother Cohen and his associates keenly sensed the great danger in this situation, for more than ten thousand foreign Jews, without a knowledge of the Spanish language, without friends, and without money or jobs, constituted a serious problem in Mexico. A B'nai B'rith Mexican Bureau was established which aided these immigrants under President Cohen's administration so successfully that the Order has been able to withdraw from the work, leaving behind a self-sustaining Jewish community. Only recently a B'nai B'rith lodge was organized in Mexico City.

Not all the immigrants barred from the United States went to Mexico, of course. Others found their way to Central and South America, as well as to other countries. A number went to Bolivia. The immigrant is everywhere and always looked upon as fair game for the grafter, and Bolivia was no exception to the gen-

IT was the ambition of Theodore Steinway to build a piano which would surpass, in beauty of tone, any other piano.

For that, he would have turned the Steinway upside down, if it had seemed advisable. And he did, in fact, make so many changes that he evolved a whole new system of piano construction, now known as the Steinway system.

He changed the stringing of the piano to accord with his Duplex Scale. He changed the construction of the case. He worked out a whole new action. And he made the piano a beautiful OBJECT as well as a beautiful instrument.

In the building of the Steinway, his ideals still glow as brilliantly as in his lifetime . . . making the Steinway today a thing far finer even than when Theodore Steinway laid down his work.

Steinway prices now are extremely low. See your local dealer for convenient terms. In Greater New York, a new Steinway can be obtained only from Steinway & Sons, at Steinway Hall, 109 West 57th Street, New York City.

For temporary use Steinway pianos may be rented at very reasonable prices

Steinway
THE INSTRUMENT OF THE IMMORTALS

eral rule. A few years ago a decree of expulsion of the Jews from that country was proclaimed. Only a few days' leeway was allowed, and in despair the Jews cabled Alfred M. Cohen. At his direction, B'nai B'rith's Washington representative took up the matter with the Bolivian Minister and the investigation that followed led to the cancellation of the decree.

It was B'nai B'rith that took the first steps to combat the growing evil of discrimination against Jews in employment in this country. President Cohen called a meeting of representatives of the American Jewish Committee, the American Jewish Congress, and B'nai B'rith, and from this developed a joint conference to combat this vicious form of discrimination. In recognition of B'nai B'rith's initiative in the matter, the conference elected Mr. Cohen its chairman and Dr. Rubinow its secretary. This Commission will doubtless be heard from in the near future.

But to describe fully the expressions of Alfred M. Cohen's genius a a Jewish leader would require much more space than is available. The foregoing is only an epitome of them. It has been my privilege to be on terms of closest friendship with all the men who have directed B'nai B'rith ever since it became an international institution — Julius Bien, who built up the Order and guided its destinies for over 35 years; Leo N. Levi; Simon Wolf, that friend of many Presidents; Adolf Kraus; and Alfred M. Cohen—and it is no disparagement of the work of the others to say that our present beloved leader is closest to the rank and file of the Order.

Everywhere we see about us signs of change; old institutions are vanishing, old ideas discarded in the face of the upheaval caused by the economic crisis. But B'nai B'rith endures, stronger with the years, finding a foothold today in places where hitherto it had been unknown. For Judaism has a message today, no less than in the days of Sinai, and true to the spirit of its leader, Alfred M. Cohen, each Ben B'rith carries on the flaming torch of truth.

An old tale says that each person has a secret place in his heart and from it comes the most fervent and sacred prayers. It is from that sacred altar that each Ben B'rith greets Alfred M. Cohen on his 75th birthday, wishing him and those dear to him peace and length of days.

The Key to Jewish Leadership

(*Continued from page* 19)

less, Foundations were begun in 1929 at the University of Texas and in 1930 at Cornell University. The Jewish student-body at West Virginia was diminishing during the past few years, and the Foundation there has been discontinued. In its place, however, B'nai B'rith has established two new ventures: one at the University of Alabama, where there has been a large incursion of students from New York, and one at Northwestern University, where there was a volunteer organization for a time.

The Directors of the Foundations at present are as follows: Illinois, Dr. Abram L. Sachar, with Rabbi Morris Kertzer as Assistant Director; Wisconsin, Dr. Max Kadushin; Ohio, Dr. Lee J. Levinger; Michigan, Dr. Bernard Heller; California, Rabbi Max J. Merritt; Texas, Rabbi Samuel Halevi Baron; Cornell, Rabbi Maurice Pekarsky; Northwestern, Rabbi Martin Weitz; Alabama, Rabbi Samuel Cook.

B'nai B'rith has been carrying on this task with a budget that, like others, has suffered drastically from the depression. The country owes the organization a debt of gratitude for its assumption of this task and for the spirit in which it has conducted it. To its aid upon the governing board it summoned leaders of communal and spiritual life, most of whom have become imbued with a realization of the essentiality of this project. They have gone about among the Foundations, observing their work. In many cases they have attached themselves to individual Foundations, helped them, and kept a watchful eye upon their achievements. They meet usually two or three times a year to discuss the general status of the work, its financing, its spiritual objectives, its personnel, and the possibilities of expansion.

It was in many ways fortunate that B'nai B'rith hearkened to the plea of Rabbi Frankel in 1925, and for these ten years has devoted itself to this task. Here is an organization that comprises representatives of every faction in Jewish life. It is free from the taint of particularistic bents that vitiated the labors of so many of its predecessors in this field. And it has had the public spirit and the intelligence to conceive of its duty in a very broad and representative fashion.

The actual success of the Foundations, quite as might be expected, has varied greatly. Here is one that does excellent work along social lines but leaves something to be desired in its approach to the religious and educational aspects of its work. Here is another where the Director is especially gifted in his contacts with the most intelligent and self-conscious Jewish students. About him are gathered a nucleus of young men and women who find in him a broad and deep Jewish scholarship and who learn from him. Here is another who has given the Jewish students standing at his University, who is himself a man of splendid attainments; another who is steadily linking his Foundation to the life of the University. From the very outset one of the most successful of the Foundations has been that at Illinois. In addition to well-attended religious services, a forum that is self-supporting (and that enlists the interest of the faculty and student-body of the University), a well-organized student group, the Illinois Foundation has an arrangement with the University by which full academic credit is given for the courses taught by its Director. Students, Dr. Sachar informs us, may take up to ten hours of credit in this way. There are about 400 students registered in such courses each semester, of whom about forty per cent are non-Jews. The courses offered include: A History of Jewish Civilization (three hours); The Essentials of Religion (two hours); Historic Philosophies of Living (two hours); and Religion and Social Institutions (two hours). It might be added that before he came wholly into Hillel work Dr. Sachar was an especially popular member of the history faculty of the University of Illinois. Other Hillel Foundations do not as yet have classes on this basis of university credit. But attempts are being made to arrive at the same arrangement. There is a fine Hebrew speaking group at Wisconsin; at Michigan the Director offers a course in Jewish philosophy, etc., etc.

We cannot describe the activities of the Foundations in greater detail. Suffice it to say that they are manifold, and although there is still improvement possible, they are accomplishing much more than had ever been done in the field before.

It would be splendid if funds could be made available so that B'nai B'rith could still further enlarge its sphere of activity, if Foundations could be begun in many other places. Every year the Governing Board receives many urgent requests for Hillel Foundations. To establish a new one always means to choose from among many possibilities. All over the country are college communities of young Jews who need the same kind of attention. Wherever there is a Jewish student body, of fifty or more students, there should be a resident leader; there should be a house that will be specifically their own. Especially in colleges located in small rural towns should this be done. This is the first part of the job. Later on, and it will be much later at the present rate of progress, the large city universities should be organized. There are many reasons for believing that, although opportunities for Jewish contacts, for Jewish education and for Jewish life are available close to such institutions as Harvard, Columbia, the University of Pennsylvania, the University of Chicago and many others, this does not meet the real needs of their students. They do not fit into any niche that exists. They need a special approach, and on the ground.

It is to be hoped that when the present stringency will have relaxed, when normal times return, B'nai B'rith will be able to present to the Jewish community of the country this wider program of needs, to take the splendid beginning it has made and expand it to include every campus where a considerable number of young Jews reside.

One final word! All the reasons adduced at the outset of this article apply with much greater force now than ever. The events of the past two years have indicated the direction in which Jewish life must move. There is a limit to which the policy of assimilation must go. We must go on living the general life of mankind, but not at the expense of our own self-respect, our own spiritual integrity. There is no immediate prospect of Jewish disappearance, for many reasons in this twentieth-century world. Even if we cannot bring home to our generation the wisdom of remaining true to their own heritage, because it is resonant and rich, because it still remains one of the most significant philosophies

A HANAN FASHION PRESENTATION

Campus-bred Ghillie . . . youth in every swagger line . . . leather with that handsome, rugged air . . . tailored smartness . . . boon companion of tweeds and woolens . . . a "CAREFREE" model

HANAN

NEW YORK PARIS NICE LONDON

Atlanta Buffalo Cleveland Los Angeles Pittsburgh St. Louis
Baltimore Chicago Detroit Philadelphia Rochester San Francisco

and programs of social and individual life; we can and must remind them that they need a "Pou sto", a fulcrum of tradition, that they are in danger of suffering even more than the contumely of the world the misfortune of being anchorless and rudderless. It is one of the anomalies of our time, which applies with especial cogency to the problem of the Hillel Foundation, that it has been especially among the Jewish university students of Central Europe that the urgency of all this has become apparent.

The B'nai B'rith Hillel Foundation is a noble beginning. Behind it are ten fruitful years. Years in which it has learned much. Years in which it has crystallized its comprehension of objectives and methods. If the country is wise it will at the earliest possible moment call upon it to broaden its scope and to undertake the whole gamut of this crucial problem!

"My Boss"

(*Continued from page* 9)

it is our duty, but "one can't make bricks without straw" or at least one couldn't in ancient days until better methods were invented. And one still cannot do things today without money. B'nai B'rith has undertaken much, perhaps, as some might claim, too much, considering the present finances. There are boards, committees, and commissions for each one of its activities. In their natural zeal for their own activity (without which nothing worthwhile can ever be accomplished) each group clamors for greater support even though it be at the expense of other activities less important to them.

"You cannot neglect hospitals. Philanthropy is a sacred tradition. The junior order must have greater support if the future of the Order is to be assured. The defense of the Jewish name and reputation is our most pressing duty today. Hillel is saving the Jewish soul and creates Jewish leadership for the future."

And so on and so forth. But the President cannot merely follow his own predilections. And he cannot satisfy all unless larger support is furnished by B'nai B'rith membership and the Jewish community at large. Yet justice must be done and claims carefully weighed, and conflicts smoothed over and good will and harmony within the organization must above all things be preserved. So a meeting of an Executive Committee is not an easy task. It takes a statesman to preside at one, through two long days, and retain the Committee's good will and respect.

So work accumulates and in a sense is never completely done. Every day, often twice a day, the President is at his desk conferring with the staff, dictating many important communications personally, sizing up situations but also asking for advice and also taking it. It is largely true that few important decisions have been taken without consultation with the Secretary and often telegraphic requests for advice go out to the members of the Executive Committee. It would be naive to claim that never in these five years was there a difference of opinion between the President and the Secretary. Perhaps in some cases the Secretary's advice was not taken but there never, I believe, was a case when it wasn't asked, and carefully weighed.

That alone—these special duties in meeting special problems—would be enough for any man, no matter at what age, who in addition carries other public responsibilities and retains his own professional and business problems. But what about the routine duties, the Magazine to be edited, every manuscript to be read and discussed (but he has not read this piece—it is one that is being put over on him), the monthly heart-to-heart chat with the membership through the President's Page, speeches to be prepared and delivered. It is a full life. May it retain its fullness and richness for many years to come.

And yet I want to be quite frank and honest with myself. I have a grievance. I would be inhuman if I didn't, and it is this. Mrs. Rubinow is a little too enthusiastic about his looks. She thinks him the handsomest man ever, and there is a fine picture on the wall of my living room to remind her of it. But apparently there is nothing I can do about it.

The Printed Page

(*Continued from page* 33)

erly claimed that Spinoza was influenced by his Jewish upbringing, it is an indisputable fact that his philosophy went beyond the tenets of Jewish religious orthodoxy, as it went beyond the tenets of every other type of revealed religion. Under such circumstances the only way to reconcile Spinoza and Judaism is either by changing Spinoza or by changing Judaism. Klausner, however, seeks to avoid the dilemma by regarding Judaism not exactly as a religious creed, and not exactly as a nation, but as a mystical combination of the two, and on such a basis he has no trouble in showing that Spinoza necessarily belongs to the essence of Judaism, whatever that may be. Sokolow, though he starts out by criticising sharply Spinoza's interpretation of Jewish history, also ends up by regarding him as a good Jew in his philosophy. By an unconscious irony the editor of the *Festschrift* included a contribution by Carl Gebhardt, secretary of the *Societas Spinozana*, entitled "Spinoza the Gothic Jew". As those who have followed Gebhardt's work know, this German scholar had started out by emphasizing that Spinoza's education and upbringing was not that of the East European Talmudistic Judaism; his cultural and psycho-

KOHUT A Boarding School for boys, emphasizing character building, sound scholarship, physical development. 27th year. Off Post Road, 22 miles from N. Y. City. Address H. J. Kugel, Prin., Harrison (Westchester Co.), New York.

New HOTEL EDISON
47th ST.
JUST WEST of B'WAY
NEW YORK
JOHN L. HORGAN, Gen'l Mgr.
1000 ROOMS
EACH WITH BATH AND SHOWER
Circulating Ice Water . . . Radio . . .
Large Closets . . . Full Length Mirrors
OTHER UNUSUAL FEATURES
SUN-RAY HEALTH LAMPS
Roof Solarium . . . Air-Cooled Restaurant
ROOMS from $2.50 SUITES from $6.00
IN THE HEART OF TIMES SQUARE

logical environment was that of the Marrano Jews, that is to say, Jews who had lived for a time under the mask of Catholicism and who in seventeenth century Amsterdam were trying to rediscover the faith of their fathers. The thesis, notwithstanding the exaggerated emphasis which the author lent to it, gave a plausible explanation for Spinoza's religious crisis. In this paper, however, Gebhardt runs his thesis completely into the ground by showing that not only were Spinoza's ancestors Marrano Jews, but that they also represented a large infiltration of Spanish Christian blood, especially the blood of the Gothic conquerors of the Spanish peninsula. In short, Spinoza was a Gothic Jew, and Spinozism was the philosophy of Gothic Judaism!

To such absurd lengths does the effort to "explain" instead of to understand a philosopher's thought lead.

BENJAMIN GINSBURG.

* * *

NO SLUR INTENDED

DR. BENJAMIN JABLONS, of New York City, a former Major, M. C., United States Army, writes in to protest against what he fears is a slur on the army, in our review, last month, of Major Frank Pease's pamphlet, "What I Learned In Nazi Germany." We assure Major Jablons and the countless thousands of other American Jews who served in the military forces of our beloved country that no such impression was intended.

EDWARD E. GRUSD.

* * *

A Gentile States the Jewish Problem

(*Continued from page* 20)

al, who by emphasis continues his affiliation with it.

On the other hand, there is a recognizable tendency among Jews to attribute failure to make an adjustment to the community to the fact that the individual is a Jew rather than to the fact that he may as an individual lack the necessary adjustment qualities. If he seeks an appointment or an honor in competition with non-Jews and he fails in the competition he is frequently unwilling to recognize that the successful competitor may have had superior qualifications to those which he possessed. It is natural for the individual to feel that he is the best man and to look for some other explanation of failure than the fact that someone else possessed superior qualities or qualifications. In the case of the Jew he finds his explanation of failure ready-made in the fact that he is a Jew and thus does not and cannot expect to receive his due. In this attitude the unsuccessful or maladjusted tend to be encouraged by those who have succeeded "in spite of" the fact that they are Jews. This "in spite of" attitude in itself is a comforting one since it seems to indicate even greater superiority than that represented by the actual success in competition. In this latter case there is sometimes expressed the same exaggeration of the ego that is frequently to be found among the new rich or the "self-made" man in the United States. But the consequences of the emphasis on the fact that he is a member of the Jewish group, in the case of the successful Jew who exhibits some of the objectionable characteristics of the "self-made" man is a strong tendency to consider these objectionable characteristics — self-assertiveness, arrogance, etc.—as Jewish characteristics rather than as traits which tend to be

(*Continued on page* 38)

Operates on A.C. and D.C.
Weight 7 ounces

there are
No Blades
in the
Schick
Dry Shaver

The beard is not *cut* or hacked off with the Dry Shaver—it is sheared off smooth and clean. *You do not use soap, water or any preparation.* Simply plug the Dry Shaver into any electric socket and shave. You cannot possibly cut yourself as the shearing is not done with sharp edges but the high speed of an inner shearing plate that does not touch the skin. **Get a demonstration.** Retail stores in every city will show you how the Dry Shaver shaves close and clean. If none is near you, send $15 to us direct. Fully guaranteed.

SCHICK DRY SHAVER, INC.
Dept. H Stamford, Conn.

SCHICK DRY SHAVER

"...SO WELL AS SUCCESS"

The formula for building a successful business, if there be one, might safely be pronounced in the simple truth of Talleyrand's famous saying:

"*Nothing succeeds so well as success.*"

. . . or in the classical utterance on the common rodent snare:

"If a man build a better mousetrap the world will beat a path to his door."

• • •

Kreml Hair Tonic stands today in prideful proof of this.

It has been a business success because, first, and above all, it is a successful prescription. It gives the people what they want, a better tonic for their hair.

The discovery of a world-eminent hair specialist, Kreml not only measures up to every advertising claim made for it—it excels most competitive articles in merit and effectiveness.

Such a product, advertised honestly and merchandised expertly, is certain to hold old friends and continually to make new ones.

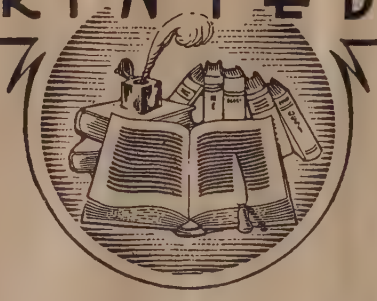
We suggest that you try a bottle and become acquainted with the merit of this product. R. B. Semler, Inc., 105 East 29th Street, New York, N. Y.

KREML HAIR TONIC

STOPS FALLING HAIR AND DANDRUFF

OWNED AND MADE IN AMERICA

THE PRINTED PAGE



A VANISHED ERA

Salvation, By Sholem Asch (G. P. Putnam's Sons), 332 pages. $2.50.

MR. ASCH'S newest novel is an interesting amalgam of his favorite themes and scenes. Readers of his early short tales will recognize here and there a borrowing from his first writings; too, they will be reminded of "Mottke Ganef", of "Kiddush Hashem", and, naturally, of "Three Cities." It is the Old Asch who triumphs—the Asch haunted through the years by mother-love, by humble souls who seek God not in hair-splitting argumentation but in that passion of theological democracy which we know as Chassidism. Asch is at his best when he himself becomes as simple as his people. He is, in essence, a lyrical spirit who happens to use the medium of prose rather than that of verse.

"Salvation", while not an outstanding production, has its numerous points of interest. (Much as I should be happy to believe so, I cannot at all accept Mr. Lewisohn's evaluation of Asch as a contemporary equal of Hamsun, Shaw, and Thomas Mann.) The author of the still unequalled "Mottke Ganef" does not condescend to his characters. He sees the poetry of the seeming commonplace. He looks back to these times and places with a racial nostalgia. He helps us —especially those of us who were born in America and hence never saw his strange, uncouth creatures— to penetrate beneath the layers of superstition, simplicity, dirt, toil, and petty scheming, to the spiritual beauty that may underlie these quiddities and qualities.

Jechiel, the protagonist, might be regarded as one aspect of the type known to literature and religion as the guileless fool. This man of simple soul may become, in the legends that gave Wagner his idea for a festival opera, such a figure as Parsifal. Religion, like literature, has its highbrows and its low-brows, its pedants and its vulgarians. The ones surround Heaven with a barrage of rationalism; the others pierce through words to essences. Asch's Jechiel— "the living God"—seeks the path of the humble. Across that path stand forces of hostility, through which he makes his way with the power of direct appeal to deity.

It seems that Asch, like so many of his brothers, has been brought by racial misfortune back to a consideration of fundamentalism. His novel deals with the Polish Jews of the Napoleonic era. Some will say that the writer himself has gone backward; certainly he has made no forward steps as an artist or—something he never was—a thinker. The book is interesting not for its theme, but for its insight into a vanished era and, let us hope, a type of crudity, superstition, and fanaticism that have likewise vanished.

ISAAC GOLDBERG.

* * *

DR. GOLDBERG FINDS FAULT

Five Silver Daughters, by Louis Golding (Farrar & Rinehart) $2.50.

MR. GOLDING'S "Magnolia Street" was not a masterpiece; his new novel is, in essential theme, a sort of continuation, and it shares both the qualities and the defects of its predecessor. It is always interesting to watch what becomes of a family—to trace the rise and descent of commercial fortune—to follow the various fates of a quintet of girls born of the same parents yet exhibiting distinctive traits that are bound to attract men of disparate temperaments and destinies quite as disparate. The English suburb of Doomington, by now, seems to have been staked out by Mr. Golding as his own peculiar territory.

Why, then, do his tales fail somehow to come off? All the ingredients are there: the picturesque environment, the more or less eccentric characters, the more or less exciting events. Yet "Five Silver Daughters," like "Magnolia Street," lacks vitality. The people never quite achieve reality; the speech never rises above the plodding commonplace; the fate of the characters never seems to matter.

For one thing, Mr. Golding undoubtedly overwrites. Page after page is not essential to his story, and is little more than so much padding. Novelists, in these latter days, have suddenly become once more verbose, as if in mere quantitative measure there were some virtue. There is a will to produce long narratives. As a result, Golding heaps up irrelevant description that, rather than describe, halts his story. He heaps up irrelevant dialogue. This, I believe, is one of his most irritating faults: inconsequential chatter.

His writing, too, lacks distinction. It is all very well to say that a story is chiefly a story, and that other elements are secondary. It is not a proposition which I believe. There is, in all major work, a certain organic relationship between the tale and the telling, between the matter and the manner; this relationship we may call, for lack of a more specific word, style. Well, Mr. Golding, in his two best-known novels, lacks style.

So much for defects that keep Mr. Golding from being a first-class novelist. That he is a widely-read one attests to a certain flair for the superficially interesting aspects of his material. Things certainly happen; but they do not, as he relates them, add up to a meaningful totality.

ISAAC GOLDBERG.

* * *

JEWISH FOLK TALES

Ma'aseh Book, by Moses Gaster (2 vols.) Jewish Publication Society.

THE FOLK TALES of a nation are their soul; they give an indication of the sort of a nation it is and of what is the innermost quality of its thought. Nothing in a people's life persists so much as the folk tale, and when other things are forgotten we return to it to remind us of what we are at the root. The Jews are preeminently an ethical people, and their legends and tales have taken on the coloration which belongs specifically to the Jews. It isn't that other peoples haven't ethics and even ethical systems; but as you can usually recognize a Jew, so you can recognize Jewish ethics. The tales collected by Moses Gaster, once Chief Rabbi of the Sephardic community of England, bear this out with extraordinary exactitude.

Consider, for example, the subject hero worship. The folk tales of l nations deal with this favorite eme. But what is a hero, as he commonly understood by a people ch in folk tales? A hero is usually man who, sword in his mighty m, smites the enemy. "The Jew- h heroes," says Rabbi Gaster in his structive Introduction, "were not en of battle, but men of faith. As iritual leaders of mankind, they ere objects of veneration; and thus eat scholars, rabbis, the spiritual aders, the great sages, from the me of the destruction of the Tem- e onwards, were added to the list the biblical heroes, of whose per- nal life the people wanted to know little more."

There is a charmingly quaint little ory in this book, which begins ith the words: "Alexander of Mace- on was a mighty king who con- ered the whole world . . ." And o we not already sense its end? hen you ponder over any of the veral hundred tales in these two nall volumes you will undoubtedly etect somewhere some quality hich is Jewish and none other.

Quite apart from all this, however, the tales have entertaining qualities and should commend themselves to all readers who have odd moments when they want to read something which is amusing, brief, and to the point.

JOHN COURNOS.

* * *

"BLIND ADULATION" OF SPINOZA

Spinoza-Festschrift, herausgegeben von Siegfried Hessing zum 300 Geburtstage Benedict Spinozas (Carl Winter Verlag).

THERE is an Italian proverb which says, "God save us from our friends, from our enemies we shall be able to protect ourselves." Cruel as it may seem to apply this proverb to the score of well-intentioned contributors to this commemorative volume, it is nonetheless true that these scholars who seek to pay homage to the memory of the great intellectual revolutionary, succeed as a whole only in worshipping the dead symbol of his thought. The volume is filled with hymns to Spinoza's intellectual love of God, to the blessedness of the free man, and similar Spinozistic tenets, but there is not the slightest attempt to translate these ideas in terms of the concrete problems of today. Spinoza in his own time sought to revivify and purify the ideal values of traditional religion by grounding them in a clarified philosophic perspective based on the coming of modern science. But he did not stop with the mere restatement of moral values — notwithstanding that his pioneer labor took up the greater part of his short life—he sought to apply them in social practice. His political treatises, which are classics of modern political liberalism, testify to the clarity and fruitfulness of his philosophic vision applied to the problems of the day. It is not unreasonable to suppose that Spinoza, were he alive today, would have had a great deal to say on the economic and spiritual crisis confronting contemporary civilization. But there is nothing of this in the Festschrift articles: there is only a blind adulation of Spinoza's moral formulas, with the same soporific effect as is produced by the adulation of all dead religion.

There is no space to analyze the various papers, but a word should be said about the "Jewish issue", which is raised by several writers, notably Joseph Klausner, and Sokolow. However much it may be prop-

(*Continued on page* 30)

The New Novel by

SHOLEM ASCH

Author of

THREE CITIES

"Sholem Asch has achieved the highest station in contemporary literature, on a level with Hamsun, Shaw and Thomas Mann," says Ludwig Lewisohn. The author of the famous "Three Cities" reaches even greater heights in this new novel of the almost forgotten world of a Polish village in the period following Napoleon's retreat from Moscow. It is the story of a Jewish boy whose simple humanity raises him to greatness, told with a burning compassion for the downtrodden.

SALVATION

$2.50 at all Booksellers

G. P. PUTNAM'S SONS
2 West 45th Street New York

Outstanding Jewish Books of the Past Year

•

Lord Reading and His Cases

by Derek Walker-Smith

The engrossing story of the career of the great barrister, Rufus Isaacs. Vivid details are given of his famous cases which include the most exciting and baffling of our time.

$3.50

How Odd of God

by Lewis Browne

Without exception, the most discussed book in its field in many years! In the graphic style for which he is noted, Mr. Browne discusses the outlook for Jewry in the world of today.

$2.50

Palestine:

The last 2,000 years

by Jacob De Haas

The author's pre-eminent position as a scholar guarantees the authoritative quality of this new history. Its scope is from the Roman Conquest to the after-developments of the World War.

$3.50

Judaism as a Civilization

by Mordecai M. Kaplan

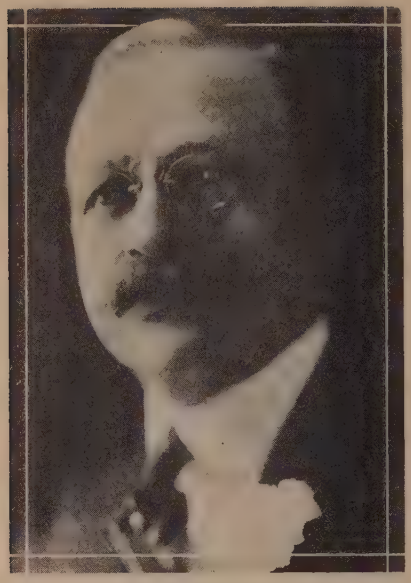
Long awaited by that large portion of Jewry which has been stimulated during the past twenty years by Dr. Kaplan's bold thinking upon Jewish problems.

$5.00

THE MACMILLAN COMPANY
New York City

A CROSS-SECTIO

(Compiled with the aid



Ludwig Vogelstein

DEATH removed two American Jewish leaders on successive days late last month. Ludwig Vogelstein, who died on September 23 at his home in New York, was chairman of the executive board of the Union of American Hebrew Congregations, and a member of the Board of Governors of the Hebrew Union College. Born in Pilsen in 1871, he came to this country as a youth, and for more than thirty years was widely known in charitable, religious, and communal work.

Mrs. Maurice Steinfeld, president of the National Federation of Temple Sisterhoods, passed away at her home in St. Louis. She was one of American Jewry's leading women, and was known from coast to coast.

* * *

WITH the conditions of the Jews in Germany as they continue to be, new burdens have been added to the work of world-wide Jewish organizations such as B'nai B'rith, by the recent startling announcement of Poland that that country would no longer recognize the supervision of the League of Nations on the manner in which it carries out national minority obligations.

This move on the part of Poland is considered a grave menace to Polish Jewry, which numbers some 3,000,000—the second largest Jewish community in the world.

Representatives of Great Britain, France, and Italy immediately assailed Poland's high-handed stand, and the latter soon withdrew its proposal to generalize the minority treaties.

While it is still too early to indicate what effect the developing situation will ultimately have on Polish Jewry, and other minorities in that country, newspaper reports declare that "a wild drive is under way all over Poland to dismiss Jewish teachers from the government elementary schools, while simultaneously government-subsidized schools are being closed en masse, and the process of liquidating the special Sabbath schools for Jews is also beginning."

* * *

AS a striking contrast to the German newspapers, which ranted as usual against the Jews during the recent high holydays, the American press was singularly gracious in editorially mentioning Rosh Hashonah and Yom Kippur. Good examples are the Louisville (Ky.) *Herald-Post* and the Mobile (Ala.) *Register*. Writing in the former, E. A. Jonas, its editor, had the following to say of the Jews:

"For thousands of years the race and the faith have lived on in despite, and in contempt, of the persecution of an angry mob or a senseless tyrant. In the end the tyrant has gone to his account. Jewry is not going to change Jahweh for Wotan. It celebrates with ancient ceremonial and traditional observances a renewal of life."

"No race," declared the *Register*, "has ever marched toward the goal of its dreams under more tragic difficulties, nor has any race attained higher levels of social usefulness than the Jewish race."

* * *

FOR the nth time, Herr Hitler has denounced Jewish influence in the life of Germany. The latest charge was made by him at the recent Nazi party congress in Nuremberg. Alien culture, he said, "was introduced in Germany by Jewish intellectualism." And his weary listeners, knowing full well what awaited the apathetic, applauded.

The congress was a nightmare for the Jews of Nuremberg. Anti-Semitic posters and cruel caricatures were everywhere, together with such slogans as "Beware of the Jews and their oaths." Jewish stores were closed, and Jews kept off the streets.

It was at this congress that Hitler made his absurd prediction that the Nazis will remain in power for at least 1,000 years.

* * *

IN a typical Fascist manner, Chancellor Schuschnigg of Austria recently made a public declaration that his government would never persecute any religious group—while at the very moment he was mouthing these heroic words his own government continued its policy of eliminating officials of the Jewish faith and replacing them with non-Jews. In addition, the Austrian Nazi press, which had for a time been officially prohibited, is back on the streets, filled with inciting anti-Jewish writings.

* * *

AMERICAN Jewry is mourning the recent death of Dr. Maurice Fishberg, 62, a noted anthropologist, authority of tuberculosis, and expert on Jewish racial origins and heredity. He was the chief physician of Montefiore Hospital and Bedford Sanitarium.

* * *

A NEW program to cement greater good will between various religious groups has been launched by the National Conference of Jews and Christians, through its Youth Council. One of its specific recommendations is that Christian youth should boycott all agencies practising racial discrimination. Everett R. Clinchy has termed the announcement "one of the most far-reaching and significant programs for inter-racial and inter-religious understanding ever to be adopted by a Christian youth organization in this country."

* * *

FROM 35 local groups with a total of 3,000 members, the Association of German Jewish Youth has grown, since last December to 105 local groups with 9,000 members, it was reporfed after the Association's recent two-day conference in Berlin. Discussions at this conference showed that interest has been reawakened among German Jewish youth in Jewish religious problems.

F JEWISH LIFE

e Jewish Telegraphic Agency)

)F the 65,000 refugees from Germany, victims of the Nazi terror, nly 25,000 have been taken care of, hile 40,000 are still homeless, acording to James G. McDonald, eague of Nations High Commisoner for Refugees. Six million dolrs have been collected in the last 7 months, he reported, but only 5% f it thus far has come from nonewish sources, although non-Jews omprise nearly 20% of the refugees.

* * *

THE first conference of Soviets in the Jewish autonomous region of iro-Bidjan, in Siberia, will open ecember 15. It will elect the reional executive committee, in whose ands administration of the district ill be entrusted.

* * *

WITH Nazi agents swarming all over the Saar region, pleading ith, cajoling, and also threatening ie inhabitants, in an effort to get iem to vote the region's return to ermany in the approaching plebecite on January 16, a memorandum as been submitted by the Committee of Jewish Delegations, demandng special protection for the Jews. here are 10,000 Jews in the Saar egion.

* * *

)NE of the greatest ironies in history will occur if the Nobel eace Prize is awarded to Carl von)ssietzky, German pacifist and noted riter. Ossietzky is now imprisoned n a Nazi concentration camp, where eatings and tortures have undermined his health. Ossietzky's name vas submitted for the honor by the eague for the Rights of Man. Lion euchtwanger, the famous novelist, as supported the choice.

* * *

MARTIN PLETTL, well-known German labor leader and refgee from his native country, is the resident of a League of Free Gerans, just founded in New York ity. The purpose of the new oranization is "to stem the tide of litlerism and Fascism among the ermans of the United States and to ght the Nazi menace to the bitter nd." It is hoped to make the eague national in scope.

SEPTEMBER 11 was the fifth anniversary of the death of Louis Marshall, one of the greatest of American Jewish leaders. A splendid tribute was paid him by Alfred M. Cohen, President of B'nai B'rith:

"Every anniversary of the birth and death of Louis Marshall brings to our minds' eye the figure of that wonderful man. He was a leader of leaders, fitted by nature and endowment to be such. He was a Jewish leader par excellence, primarily because he had a genuine Jewish heart. His eminence as a lawyer commanded for him respect in any forum in which the rights of man were under consideration. Whether at the bar, before legislative committees, or international councils, his utterances bore the stamp of authority. He had a keen appreciation of the meaning of responsibility and he never for a moment lost sight of it. By nature he was far from free of impetuosity and impatience, but he mastered these when he took on the role of representative. Then he spoke with the fire of a prophet. Then he acted with judicial calmness.

Louis Marshall

"Louis Marshall has been missed these five years. It is because Louis Marshall was as we knew him that he has been missed."

A MOVEMENT has been started in Galveston, Tex., to create a Ruth Cohen Frisch memorial to honor the late wife of Rabbi Ephraim Frisch of San Antonio and the daughter of Rabbi and Mrs. Henry Cohen of Galveston. The most likely memorial to be created will be a revolving scholarship fund. Mrs. Frisch had been active in religious, civic, and cultural work.

* * *

A RINGING challenge to the old social order was issued by the Central Conference of American Rabbis for reading and distribution during the High Holy Days. It was written by Dr. Sidney E. Goldstein.

"The men who occupy the posts of leadership and control still believe," it declared, "that the primary function of the economic machine is to create profits and to enrich those who now hold the legal title of ownership. That economic theory is obsolete and the economic organization it created is doomed. Our deeper existence and clearer insight teaches us that the function of our economic life is two-fold; it must serve society with the things that society needs, and it must maintain men and women who are able and willing to work."

* * *

MRS. FRANKLIN D. ROOSEVELT will be one of the speakers at the 20th annual convention of Hadassah, the Women's Zionist Organization of America, in Washington, D. C., Oct. 14.

* * *

SIDNEY J. SILVERSTEIN, past president of Oakland (Cal.) Lodge No. 252, has been elected Grand Chancellor of the Knights of Pythias, Domain of California. He is the first man from his county to be elected to this office, and the second Jew. He is a member of the K. of P. lodge of Oakland, named after the late Judge George E. Samuels, who was the first Jew to attain this exalted position.

* * *

MOUNT SCOPUS CHAPTER of A. Z. A., in Taunton, Mass., is now publishing an interesting mimeographed magazine entitled *Endeavor*, which reports the news of this active and effective chapter of the Junior Order.

NEWS OF THE LODGES

District No. 3 Thanks Senator King

DISTRICT No. 3 has presented an engraved, leather-bound set of resolutions to U. S. Senator William H. King, of Utah, thanking him for his efforts in behalf of B'nai B'rith. Senator King has spoken many times in the District, expressing his views on conditions affecting the Jews in present-day Germany.

The resolutions were drafted by Judge Joseph L. Kun of Philadelphia. Maurice E. Cohen, of Philadelphia, presented them to Senator King in Washington.

* * *

CHICAGO CHAPTER of the Cleveland Jewish Orphan Home Alumni Association enjoyed a dance recently at the Covenant Club. The affair, which was featured by an entertainment by stage and radio stars, was sponsored by local B'nai B'rith lodges. Proceeds went toward the Maintenance Fund.

* * *

BERNARD DEUTSCH, president of the board of aldermen of New York City, and president of the American Jewish Congress, was entertained with a banquet by the new B'nai B'rith Lodge in Mexico City during his recent visit to Mexico.

500 Children Enjoy Winnipeg's Camp

MORE than 500 children enjoyed 10-day vacations at the Summer Camp sponsored by Winnipeg (Can.) Lodge No. 650, during the past summer.

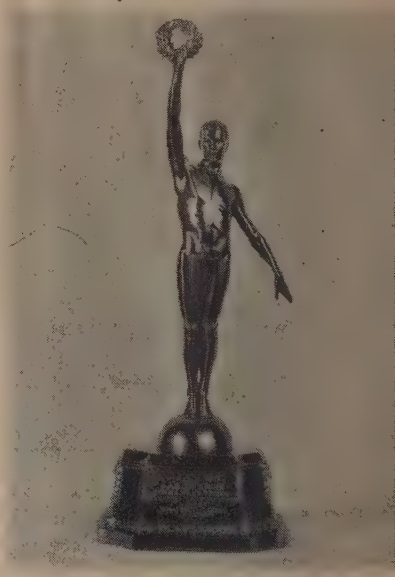
An enjoyable outing at the camp was held recently for members and friends of the lodge. A tour of inspection of the buildings and grounds proved very interesting and reflected the great amount of time and labor the lodge gave to this camp for underprivileged children.

* * *

BROTHER CARL R. RIEGELMAN, Secretary of Oakland (Cal.) Lodge No. 252, was awarded a silver cup "For Outstanding Individual Service" in the recent United Jewish Welfare Fund drive of his city. In addition, he was one of the two captains of the team that obtained the largest number and amount of pledges.

B'nai B'rith's Mexico City Lodge and its honored guests, Mr. and Mrs. Bernard Deutsch.

Los Angeles Lodge Sponsors Meet



The Aaron Riche Trophy

REPRESENTATIVES of more than a score of Jewish clubs throughout Los Angeles County met recently in the third annual track and field meet sponsored by Los Angeles Lodge No. 487. The meet was open to all Jewish boys over sixteen.

Established in 1932 by Brother Aaron Riche, then president of Los Angeles Lodge, who is now Zone Deputy, the annual athletic event has proved unusually popular. A. Z. A. chapters of the County have taken increasingly important parts in it, and many other Jewish clubs are now competing each year for the Aaron Riche Trophy.

Plans are already being made for the 1935 meet, in which not less than 50 organizations will participate and which is to be staged at the time of the District No. 4 convention and the international A. Z. A. convention, both in Los Angeles.

* * *

MISS HENRIETTA RODIN, 141 W. 16th St., New York, has been appointed publicity chairman for the women's auxiliaries in District No. 1. She has requested that all auxiliaries send their publicity material to her or to her assistant, Mrs. Kathryn Grodsky, 87 Whittier Street, Springfield, Mass.

HELP HIM GROW!

B'nai B'rith stands upright and proud, ready to defend the interests of Judaism and humanity against the dark and evil forces of hatred and bigotry. But those forces are strong, and B'nai B'rith, too, must grow from strength to strength if it is to be able to cope with them.

Remember, every new member is a new weapon against our enemies. Get a member, and help build B'nai B'rith up to its full stature!

Women's Grand Lodge of District No. 6 Plans Scholarship Fund for Needy

A SCHOLARSHIP fund to assist needy Jewish students to complete their university courses is being planned by the B'nai B'rith Women's Grand Lodge of District No. 6.

There are three B'nai B'rith Hillel Foundations in the District—those at the Universities of Illinois, Michigan, and Wisconsin—and scholarship winners will be selected from among students recommended by the Hillel Directors at those schools. Dr. A. L. Sachar, National Director of the Foundations, will cooperate in this effort.

* * *

AUSTIN Auxiliary, Chicago, which was founded in 1928 with 52 members, today has 180. Rose Turner is president of this active group.

* * *

A Gentile States the Jewish Problem

(*Continued from page* 31)

exhibited by the individual, regardless of racial or religious affiliation, who has risen too quickly above his social or economic environment to have gradually readjusted himself on the basis of different standards of taste or manners. Instead of turning away with a shrug of the shoulders and the remark "nouveau rich," when confronted by objectionable behavior, as should be done, the non-Jew frequently follows the shrug with the expressed or unexpressed attitude "just what one would expect of a Jew." I certainly do not want to be understood as defending that attitude. But I do want to insist that it is partly the result of the fact that the individual refuses to appear in his character of an individual, insisting, whether consciously or unconsciously, on being treated as a member of a group. Individual qualities, and usually the more objectionable ones, consequently become generalized as racial qualities, with the result that all members of the group tend to be expected to exhibit these racial qualities.

Returning for a moment to the second type of individual, the unsuccessful or less successful, whether measured in material terms or in the matter of social adjustment, it may be suggested that the feeling, in which he is encouraged by the group, that he is discriminated against because he is a member of the group, has two consequences. The first is that it affords him a means of securing a measure of release from the assumption of individual responsibility for his failure through setting in motion a "defense mechanism." Thus it may prevent him from realizing his own deficiencies and thus perpetuate for him a tendency toward failure in the future. In the second place, it tends to bring into being a group feeling of inferiority and establishes them as group traits in the reaction toward Jews of the non-Jewish portion of the community. Again, then, I suggest that the attitude, in the United States, of non-Jews to Jews is determined in part by the strong tendency on the part of the Jews to develop their relations with the community as members of a distinctive group rather than as individuals.

Within their own group Jews surely recognize the wide range of individual differences. It goes without saying that they recognize that individuals among themselves possess in variable quantities both good and bad qualities. Why, then, should there be this willingness of members of the group to rally round the individual seeking to protect him from the consequences of his own behavior when it comes to the definition of the attitude of the non-Jew to him? In many respects it is a fine example to the non-Jewish groups of group loyalty, but it does tend to penalize the members of the group who otherwise, because of their own fine personal qualities, would have no trouble and find no embarrassment in their relations with non-Jews. For them, if it were not for this group-loyalty, there would be no Jewish problem in the United States.

The answer to this question cannot be attempted here since it would take us into the question of the non-Jewish responsibility for the origination and the perpetuation of the Jewish problem. That the Jews have been a persecuted race and have been subjected and in many places are still being subjected to discriminatory and objectionable treatment is beyond question. This has assuredly had the effect of creating and of perpetuating this group loyalty and cohesiveness. It has also established a defensive attitude on the part both of the individual and of the group in the development of the relations of the Jews with non-Jews. But this historically developed and justified attitude has had the effect of causing the Jew in the United States to emphasize only one side of the picture of relationships, insisting on visiting the sins of the European fathers on the American children and thus helping to crystallize and perpetuate in this country the very attitudes which he properly finds objectionable.

JEWISH CALENDAR

5695-1934

1st Day of Channukkah	Sun., Dec.	2
Rosh Chodesh Tebeth	Fri., Dec.	7
Fast of Tebeth	Sun., Dec.	16

1935

Rosh Chodesh Shevat	Sat., Jan.	5
*Rosh Chodesh Adar	Mon., Feb.	4
*Adar Sheni	Weds., Mar.	6
Fast of Esther	Mon., Mar.	18
Purim	Tues., Mar.	19
Rosh Chodesh Nisan	Thurs., Apr.	4
1st Day of Passover	Thurs., Apr.	18
*Rosh Chodesh Iyar	Sat., May	4
Lag B'Omer	Tues., May	21
Rosh Chodesh Sivan	Sun., June	2
Shavuoth	Fri., June	7
	Sat., June	8
*Rosh Chodesh Tammuz	Tues., July	2
Fast of Tammuz	Thurs., July	17
Rosh Chodesh Ab	Weds., July	31
Tisha B'Ab	Thurs., Aug.	8
*Rosh Chodesh Elul	Fri., Aug.	30

*Rosh Chodesh also observed previous day.

Among Our Contributors

DR. JAMES G. HELLER is Rabbi of the Isaac M. Wise Temple, Cincinnati, and a member of the B'nai B'rith Hillel Foundation Commission.

PROF. HAROLD M. VINACKE is a member of the political science department, University of Cincinnati.

LOUIS GOLDING is the author of "Magnolia Street," Five Silver Daughters," etc.

ISAAC GOLDBERG is a critic and author of "The Man Mencken," etc.

JOHN COURNOS, of New Haven, Conn., is a novelist and critic.

BENJAMIN GINZBURG is the author of "The Adventure of Science." He has been an assistant editor of the Encyclopedia of the Social Sciences, and is a frequent contributor to periodicals on philosophic and scientific subjects.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

MORE ABOUT COLORED SHIRTS

Editors, B'nai B'rith Magazine:

I have read with some interest Bernard Postal's article in your July issue, entitled "Colored Shirts on Parade", and as one of the "Jewish officers" referred to in that article, I wish to call your attention to the inaccuracy of that paragraph commenting on the American Legion's activity in creating a white shirt movement.

To begin with, the only stir created was in the mind and on the part of one individual who insisted on making quite an issue out of an entirely unimportant matter, for the entire purpose of the white shirts was in connection with the 4th of July parade conducted annually by the American Legion of this city.

It was not a movement within the Legion, it was merely an idea to get uniformity in the appearance of the marching columns on that occasion. It was thought that it could be secured most easily by having everyone appear in a white shirt, because it was accepted that nearly everyone possessed such a piece of apparel.

MAX A. SILVER.

Seattle, Wash.

* * *

Editors, B'nai B'rith Magazine:

Members of Mount Royal Lodge were very happy to see the correction printed over Mr. Bernard Postal's signature in the July issue of the Magazine. This statement will, without doubt, alleviate the strain which developed in eastern Canada upon the publication of Mr. Postal's original article.

May I say, however, that the important French newspaper, *Le Devoir*, has during recent months apparently changed its policy towards our people, and that its attitude towards all problems affecting Jews has become very fair, and, to a considerable extent, collective.

HARVEY GOLDEN.

Montreal, Can.

* * *

AUXILIARY LIKED WOMEN'S ISSUE

Editors, B'nai B'rith Magazine:

We have been requested by Mrs. Louis T. Herzon, president of Ramah Lodge Women's Auxiliary, to give our opinion regarding the June issue of the B'nai B'rith Magazine (Women's Auxiliary Number). We can truthfully say that we liked it, especially because we know that there is a veritable army of women who devote time and energy to causes they consider worthy and of whom we but seldom hear. You are to be congratulated for conceiving so constructive a plan as calling attention to the activities of these women through the printed page.

People engaged in public work of any kind must be reconciled to serve an often thankless taskmaster. That is why we so often hear the complaint that club work is a thankless job—it does not pay. It is high time something was done about the matter. One way, of course, is to call attention to the activities of these oft forgotten workers through the printed page. But a magazine, no matter how sincere its intentions may be, cannot print news it knows nothing about.

If we had our way, we would appoint organization historians, to go through the organization's record at least twice a year and send news-worthy material to the Magazine.

We recall with deep gratitude the cooperation we have received from Ramah Auxiliary during our term of office. We found our fellow members ever ready to listen to all constructive suggestions. The Council of B'nai B'rith Women's Auxiliaries, that later gave birth to the Grand Lodge idea, was first discussed at the meetings of Ramah Auxiliary. The establishment of a B'nai B'rith Women's Club in Chicago was also first brought up before the members of this group and later adopted by the District. It is true that there is no longer a B'nai B'rith Women's Club in Chicago, but there is in the making a very much needed Jewish Loop Center. There would be no such organization if there had not been first a B'nai B'rith Women's Club. For this, not only Ramah deserves a vote of thanks, but also those other auxiliaries and the many fine women who worked so hard and conscientiously in establishing the Club.

Women, experience has shown us, can be atracted to organization activities. However, after we get them, it is important that we make them feel that our efforts have been and are worthwhile. We are certain that a kindly word of appreciation may do much for them. Perhaps through that simple and thoughtful word, courage may flow again in them. We can but hope that the pioneering effort of the B'nai B'rith Magazine will find the support it so richly deserves.

MISS MARY BLUM, *Exec. Dir.*,
Jewish Loop Center

Chicago, Ill.

* * *

Editors, B'nai B'rith Magazine:

As president of one of the largest women's auxiliaries in Chicago, i. e., "Ramah", I wish to thank you for your splendid work in dedicating one of your issues of the Magazine to the auxiliaries. Heretofore the public at large was not even aware that there were women's auxiliaries to B'nai B'rith, and that they were doing splendid work. It took your Magazine to make them realize these things.

I have seen to it that the articles in regard to auxiliaries were read at every closed meeting in June to large audiences of women guests, and we were indeed proud to acquaint them with B'nai B'rith work. And because of that, we have gained in membership. More cooperation from your Magazine of the same type will mean that the B'nai B'rith auxiliaries will gain rapidly in both membership and funds which will eventually be expended for B'nai B'rith work.

MRS. LOUIS G. HERZON.

Chicago, Ill.

* * *

Editors, B'nai B'rith Magazine:

I read the B'nai B'rith Magazine, June issue, which is in honor of the women's auxiliaries. I wish to state that this is a fine idea; to give encouragement when it is due. Being mentioned in your Magazine once in a while gives one the courage to renew our efforts in behalf of B'nai B'rith and for what it stands. Wishing you success in your work, I remain.

MRS. D. ZEPIN, *Secy.*
Belleville, Ill. Belleville Auxiliary.

* * *

A CO-ED ON CO-EDS

Editors, B'nai B'rith Magazine:

I am a Jewish co-ed who seldom has the time to peruse magazines. Today I happened to pick up our copy of the B'nai B'rith Magazine, and I read with intense interest Elma Ehrlich Levinger's article on "The Co-Ed". Her understanding knowledge of the problems that face the Jewish co-ed impressed me.

I go to a small mid-western university. The few Jewish students who go there are accorded any honors they win, and anti-Semitism is not felt. But the social life presents difficulties. If the Jewish girl goes to a dance, it must necessarily be with Gentile dates.

Missouri University offers great opportunities in journalism, which is my chosen field, but a dirth of social activity faces the Jewish girl. The Jewish boys feel that it gives them social prestige to entertain Gentile girls, and the Jewish girls are left sitting.

I am grateful for the aspects which have been presented to me of other co-eds.

Kansas City, Mo. HARRIET LEVENE.

* * *

JEWS AND NEGROES

Editors, B'nai B'rith Magazine:

I have just read with great interest the letter deploring Jewish anti-Negro prejudice, written to your Magazine by Miss Annie Nathan Meyer of New York City. I do not agree with her. The Jewish people do not harbor anti-Negro prejudices. There are many individuals who may do so, but our people as a rule do not. When we make a study of our religion, we find that we are not taught to hate any race.

Chicago, Ill. HENRIETTA KLEIN.

She Couldn't Understand

THE following incident actually occurred during the summer at the Chicago World's Fair. An elderly Jewish lady presented her ticket to the Jewish Day pageant (which was to be in Soldier's Field) at the general admission gate to the Fair.

"I'm sorry, lady," said the ticket-taker, "but we can't accept this ticket."

"But I was here last year and my ticket was good here then," objected the lady.

"Yes," answered the man, "but last year the field was inside the gates. This year it is outside."

The lady looked at the huge stadium in amazement, and shook her head.

"My word!" she exclaimed. "How could they move such a building?"

* * *

Straight from the Shoulder

A SUBSTITUTE TEACHER was sent to a large industrial school to replace one who had been given a leave of absence. The substitute had been warned to speak slowly and distinctly in one of the classes, because of the presence of a deaf-mute who was learning to read lips.

When the teacher began his new duties, he forgot whether the deaf-mute was in the first period class or the second. So he called little Isidor up to him and whispered:

"Who in this class is deaf and dumb?"

Isidor frowned in puzzlement for a moment and then answered:

"None of us are deaf."

* * *

Protective Coloration

THE teacher was explaining the phenomenon of protective coloration.

"Animals," she said, "in order to protect themselves from other animals, often take on the color of their surroundings."

Little Abie jumped up excitedly.

"My father does the same thing!" he cried.

"What do you mean—your father?" asked the teacher suspiciously.

WINNERS of books this month are as follows: Nathan Sugarman, Philadelphia, Pa.; Mrs. Boris Brutskus, Berlin, Germany; Ralph Schwartz, Ft. Wayne, Ind.; and Mrs. Milton Selkovits, Aliquippa, Pa..

"Well," said Abie, "when he comes home late, and finds my mother sitting up waiting for him, his face becomes white, like the wall."

* * *

A Good Reason

JULIAN sent his first novel to a publisher. The book was titled "Why Am I Living?" In a week he received the manuscript back, with the following note from the editor:

"Under separate cover I am returning your manuscript, 'Why Am I Living?' The answer to that question is simple: Because you did not bring it in personally."

* * *

A Reassuring Answer

PATIENT: "Is the operation really so dangerous, doctor?"

Doctor: "Only one case in four is a success."

Patient: "Oh, horrors! Then I am afraid to go through with it."

Doctor: "Now, you mustn't worry. You are really a lucky fellow: the last three cases I handled were failures!"

* * *

The Flesh is Weak

IN the days when Russia still had a Czar, two thieves came up to a tavern one evening, and beheld a fine-looking horse hitched to a farmer's wagon.

"I have an idea how to get away with this horse," said one. "You lead him away, and I'll hitch myself up in his place. Leave the rest to me."

This was done, and when the farmer came out of the tavern he was dumbfounded to find a man instead of a horse hitched to his wagon.

"Where is my horse?" he shouted.

"My dear man," said the thief, "I am your horse. You see, years ago I was a human being. But I committed a sin, and as a punishment I had t be a horse for a while. Now m time is up, and I have resumed m normal shape."

"Ah, poor fellow," sighed the farm er, releasing him. "I apologize fo having treated you so harshly a times."

A few days later the farmer wen to town to buy himself another horse Lo and behold, there stood his ol horse for sale! He walked up to i and slyly whispered in its ear: "Aha I see you've sinned again. Shame o you!"

* * *

Father Knows Best

"WHEN I was a child," said a Jew ish shoemaker, "my parents dis agreed as to what would be a prope trade for me. Father wanted me t become a shoemaker; but mothe wanted me to become a tailor. An let me tell you, it was lucky for m that father had his way. If I ha been a tailor, I should have starve to death. Here is proof: I've been o this block for the last twenty years making and repairing shoes, and *no once* during all that time did any body ask me to make any clothes. tell you, the tailoring business i done for!"

* * *

They'll Teach the Government

A COUPLE of Talmudic student were standing on the platform of a railroad station when two mili tary trains pulled in from opposit directions. They noticed that th soldiers on one train all wore gra trousers, and those of the other trai all wore red trousers. Upon askin the reason for this, the students wer informed that the soldiers in gra trousers were being transported fro Warsaw to Lodz, while those in re trousers were going from Lodz t Warsaw.

"I don't see why the governmen should go to all this trouble and ex pense," declared one of the Talmu students. "It would be much cheape to transport just the trousers!"